



J. A. Bennett

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Gouverneur

390

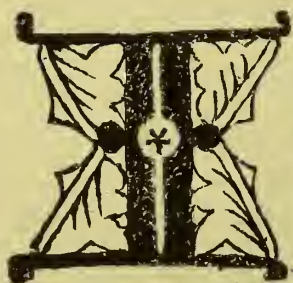
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In this treatise that is clyped Go
uernayle of helthe: What is to
be sayd wyth crystis helpe of so:
me thynges that longen to bodi
ly helthe/hadde and to be kept. or
to bodily helthe. lost and to be recouered/ and
is departed in viij. chapytres/that is to saye.
In the fyrste chapytre of the profytre of goode
Gouernayle of helth/ In the ij. chapytre What
is first on morow to be don/ In the iij. chapytre
of bodily exercyse/ that is to saye. Resynes &
his profytre; In the fourth chapytre of spycer
of exercyse/ In the fyfthe chapytre how ama
sholde haue hym in mete. in etyng his metes:
In the vi. chapytre how a man shold haue hym
in drynkyng of his drynkes/ In the viij. chap
ytre what sholde be done after mete/ In the viij
chapytre of the noyse of euyl gouernaunce

I nedyth hym that woll haue longe
lyff to knowe the craft of holseme go:
uerneyle. And so for to kepe contynuelly the
helthe of his body/ for els he maye not com to

The
Gouernayle of Helthe:
With
The Medecyne of y^e Stomacke.

Reprinted from

CAXTON'S EDITION,

(circa m. cccc. xci.)

With Introductory Remarks and Notes,

By

WILLIAM BLADES.



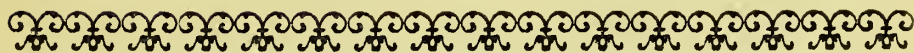
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1858.

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Contents.

PREFACE.

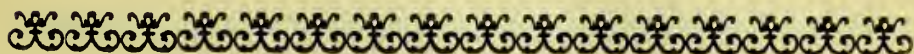
ILLUSTRATIVE REMARKS :

- I. The Gouvernaille of Helthe, its Argument and Authorship.
- II. Description of MSS. and Printed Editions.
- III. The Medical Theory upon which its Precepts are founded.

THE ORIGINAL TEXT.

AN ANNOTATED REPRINT.

GLOSSARY.





P R E F A C E.

FROM the Commencement of the present Century the Typographical Works of WILLIAM CAXTON have excited a steadily increasing Interest; yet have they never been accurately and systematically described. To remedy in some Degree this Deficiency in our Bibliography has been for a considerable period my Ambition; and in collecting Materials for this Purpose THE GOVERNAYLE OF HELTHE came under my Notice. This is certainly one of the most rare and least known of all Caxton's Productions, and Permission to reprint it having been most kindly granted me, I gladly embraced the Opportunity of presenting to a few Friends who had
had

had kindly assisted me in my Pursuit, a Specimen of what the English Press in its first Infancy was employed to produce. An Effort has been made, by the Use of Types very similar to those employed by Caxton, to give this Reprint something of the Appearance of the Original. To effect this still further, the Types were cast expressly in Pewter, which, from its Softness, yields an Impression resembling more the Productions of the early Printers, than could be obtained from a harder Material. Great Care has been taken to make the Text an accurate Reproduction of the Original. Not only has the Orthography been strictly adhered to, but it is printed Page for Page, Line for Line, and Word for Word, with all the Peculiarities and Variations of contracted and double Letters. It has also been deemed advisable to follow even the accidental Errors which frequently occur. But, as the Original alone, and in its antique Dress, might prove more puzzling than interesting to many Readers, even though accustomed to “black Letter.”

Letter," I have added a Reprint in Roman Type, which, for the Sake of Reference, corresponds Page for Page with the Text. In this the Punctuation and a few of the Contractions have been altered, with the Intention of rendering more plain some of the confused Passages. At the foot of each Page, Variations from the Text, found in Manuscript Copies of the Work, and a few other Notes, have been added. As introductory to the Whole, I have ventured to annex some illustrative Remarks, and can only regret that this Portion of the Work is not more worthy of the Subject and the Reader's Attention.

The Frontispiece represents most accurately the first Page of the Original Book, and, for a printed Fac-simile, has probably never been excelled.*

* This is due to the Care and Talents of Mr. G. I. F. Tupper, Lithographic Artist, Barge Yard, Bucklersbury.

The Original is preserved in the Library of the EARL OF DYSART, at Ham House, Surrey ; and through the Kindness and Affability of the HON. ALGERNON TOLLEMACHE, which I beg gratefully to acknowledge, I am enabled to present the Reader with this Reprint.

Only 55 Copies have been printed, which will be the Limit of the Issue.

W. B.

11, ABCHURCH LANE,
August, 1858.



REMARKS.



R E M A R K S.







R E M A R K S.

CHAP. I.

The Gouvernayle of Helthe—Its Authorship and Argument—The Medicina Stomachi.

THE “GOUVERNAYLE OF HELTHE,” as its name imports, is an Essay on the means of obtaining and preserving bodily Health. Although known only hitherto by one Title, the Work as issued from Caxton’s Press really consists of two distinct compositions,—the “Gouvernayle of Helthe,” and the “Medicina Stomachi;” or, as it is called in some Manuscripts, the “Dietary.” Their union in One Volume was probably owing entirely to similitude of Subject; but each being complete in itself, they will in the following Remarks be considered separately.

The “Gouvernayle” was originally written in Latin, and soon after translated into English; but no trace of the
Translator’s

Translator's name is left. The Date of the Original compilation is unknown; we can only gather from the non-existence of Manuscripts in characters of an earlier handwriting than the latter half of the 14th Century, that it was probably composed about that time. The evidence of Authorship is very scanty and uncertain. Of the ten Examples described in Chapter II. (eight of which are Manuscript and two printed), only two, (both MSS.) have any name attached to them. These are *Sloane* 989 and 2460. Both will be fully described in the following Chapter, but their testimony regarding the Authorship will be here stated.

Of the two Manuscripts, that numbered 989 is the more important. The whole Volume is called, in the second line, "The Goūnale of Helth," and comprises altogether 28 Chapters, the heads of which are indexed at the commencement. The Treatise begins with the "Gouernayle" in 8 Chapters, as in Caxton's Edition, but continues for 20 Chapters more, devoted principally to the virtues of Herbs; at the end of this is the Colophon,—“This lytel boke compiled a worthi clerke called John de Burdeux,” &c.; after which, as an Addendum, not included in the previous Treatise, follows the "Medicina Stomachi," which finishes the volume. Very little is known of John de Burdeux,* except that he was the author of several Tracts on Medicine, and flourished about the latter half of the 14th Century.

* Variouslly styled in other Manuscripts, Johannes de Bourdeaux or Berdewes, Burgundia Burdegalia, alias La Barbe.

If he, then, was the writer of the whole Work to which his name is here appended, he must have written Caxton's "Gouernayle," which is a portion of it.

On examining, however, *Sloane* 3149, a Latin Manuscript of the same extent as Caxton's, another name of a medical Writer of the same age appears. The Colophon reads thus: "Explicit tractat9 Barthoēi ī suo breuiario de regiē fanitat9" Bartholomeus was rather a prolific writer of the 14th and 15th Centuries, but the "Gouernayle" is not found among the works generally attributed to him.

Whoever may have been the Author, the Work possesses but small claims to originality, being a compilation from the Medical Works of the Arabian and Greek Physicians. Several portions of the *Regimen Sanitatis Salernitanum** are quoted word for word, and the whole of the first part of that celebrated work is paraphrased. The Writer, avoiding all theoretic Discussion, confines himself entirely to practical every day Rules, omitting the Regulations of Phlebotomy; and, to a great extent, the long dissertations on the properties of Herbs, then forming so large a part of Medical Science. But although some of these Doctrines, owing to our more extensive Acquaintance with Nature's Laws, appear silly and superstitious, and although many of the virtues attributed to Meats, Drinks, and Herbs are imaginary; "yet the greater part of the general Rules being founded on

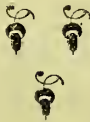
* For a full account of the history of this Treatise, and of the rise and progress of the Salernian School, see the "Regimen Sanitatis," by Sir A. Croke, Oxford, 8vo., 1830.

good sense and experience, are truly excellent, are calculated for all ages and climates, and form an useful Compendium of practical directions for securing a sound Mind in a sound Body."

The Argument of the "Gouernayle" is,—Avoid excesses of all kinds, whether bodily or mental; Make a discrete choice of what you eat and drink; Eat not till you are hungry, and rise from the table with an appetite; Chew well all your food; Never postpone the calls of Nature; Take not late Suppers, and give not way to Sorrow or Trouble, especially at meals; Sleep in the morning till you wake of your own accord; Take regular daily Exercise before meat; Avoid marshy ground and tainted Air; and lastly, Be cleanly in all your habits. These practical Rules are, however, interspersed with many receipts for Diet, and continual reference to the Complexions and Humours of the Body, which last, as forming the ground-work of all ancient systems of Medicine, will be commented on in Chapter III.

The Stanzas called the "Medicina Stomachi" are of very frequent occurrence, with greater or less variations, in Manuscripts of the 15th Century. Portions of them are frequently found scribbled on the fly-leaves or margins of old Books, proving their popularity. They are very commonly included among the Poems of Lidgate; and in *Harl. MS., No. 116*, which contains none but Lidgate's pieces, they are expressly entitled, "The diatory made by the monk of Byry." Many of the distichs are a free translation from the "Regimen Sanitatis Salernitanum," and the

the whole forms a good rythmical Summary of the "Gouernayle," from which some of the precepts appear to have been borrowed. The fact of the "Medicina" being printed on a sheet forming a section or gathering by itself, shows that Caxton considered it as a composition quite distinct from the "Gouernayle," and it is probably the only example throughout all his works, of his concluding a Volume with a single sheet. We may also notice, that in the Second Edition printed by Wynken de Worde, the two are kept distinct on the Title-Page, which reads, "Here begynneth a lytell treatyse called the Gouernall of Helthe with the Medecyne of the Stomacke." The example has been followed in the present Work.





CHAP. II.

Latin Manuscripts — English Manuscripts — Printed Editions.

THE Manuscript Copies of the “Gouernayle of Helthe,” which I have had an opportunity of examining critically, are all, with a single exception, in the “Sloane” Collection at the British Museum. The Catalogues of the various other Collections in the same Library contain Notices of many Medical Works, but though every one which seemed to offer a chance of success has been examined, no Copy of the “Gouernayle” was found among them. At the Public Library, Cambridge, as also at the Bodleian, Oxford, none could be discovered; but the Library of the Ashmolean Museum, rich in Medical Manuscripts, afforded two specimens. All the Manuscripts, as shewn by their Characters, may be attributed to the 15th or the latter Part of the 14th Centuries; and, as might be expected, from the nature of the Subject, do not contain any Illuminations beyond, in one instance, a few tri-coloured Initials.

§ I. LATIN MANUSCRIPTS OF THE “GOUERNAYLE.”

1. *Sloane*, Nos. 3149 & 2460.—One Volume with two Prefs-numbers. This appears to be the oldest. A small 4to., $8\frac{1}{2} \times 5\frac{1}{2}$ inches, written on Paper at the end

end of the 14th or the beginning of the 15th Century. The Writing is very cramped and contracted—35 lines to a Page. The whole was contained in 8 folios, of which the first is unfortunately in this example wanting. The Colophon reads, “Explicit tractat9 Barthoēi ī fuo breuiario de regīe fanitat9” The text agrees with Caxton’s printed Translation, except in a few unimportant variations. The “Medicina Stomachi,” or verses at the end, are not there.

2. *Sloane*, 1986.—This is much more plainly written than the last noticed, though, as usual, with many Contractions. It is in a small Volume of Medical Treatises, written apparently in sequence by the same hand on fair vellum, measuring $5\frac{3}{4} \times 4\frac{1}{4}$ inches. The Characters are very diminutive, the Page, though so small in size, containing 30 lines. The whole volume, as appears from folio 199 and the last page, was written after the nineteenth year of Henry IV., or about 1442. The “Gouernayle” occupies from folios 175 to 292 inclusive, and agrees on the whole with the English translation. The “Medicina Stomachi” is not attached.

3. *Sloane*, 3566.—This is one of several medical Treatises in a very small volume, measuring only $3\frac{5}{8} \times 2\frac{1}{2}$ inches; the whole is written on Vellum. The “Gouernayle” commences on the recto of folio 38, and is entitled, “Incipit tractatus nobilis de regimine Sanitatis,” it finishes on the verso of folio 59, with “Explicit tractatus nobilis de regimine Sanitatis.” The writing is clear and uncontracted, except where the unusual shortness of the lines required it. Many portions, however, which appear in the MSS already noticed, are here omitted. At the end of the volume is an English Translation of John de Barba (or Burdeux) on the Pestilence, which is dated 1390.

§ II. ENGLISH MANUSCRIPTS OF THE
“GQUERNAYLE.”

1. That marked *Sloane* 989 is probably the oldest of these. In Ayscough's Catalogue (p. 523) it appears as “The Castle of Helth,” but that title is nowhere to be found in the volume itself. The writing, large plain and bold, seems to belong to the middle part of the 15th Century. It is on good but very diminutive leaves of Vellum, measuring only $3\frac{5}{8} \times 3$ inches, and 15 very short lines fill a page. The Volume commences, as in Caxton, “In thys treatyse which is called gournale of helth,” &c., which paragraph is followed by the Table, extending to 28 Chapters. After the Table, the work begins the First Chapter and continues to the end of the Eighth, which is the end of Caxton's; then follow 20 more Chapters on the Virtues of Herbs, the treatise ending on folio 133,—“And here endith this treatyse. This lytel booke compiled a worthi clerke called John de Burdeux for a frende that he had. after the descripcion of mani oder diuerse doctours that is to saye, Bernarde Austyn Plato Tholome. Sidrac/ Aryftotell Auycen Galyen and Ypocras. amany oder diuse acording to the fame.”

2. *Sloane*, 3215.—A beautiful MS. on fair Vellum, $7\frac{1}{8} \times 5$ inches, 24 lines to a page. The Heads to each Chapter are in red ink, and the Initials in gold, blue, and red; every page is ruled. The writing is plain and good, but the Errors of the transcriber are numerous. With few and unimportant exceptions it agrees with Caxton's. The “Medicina” is not attached, nor is there any Colophon.

3. *Harleian*, 2390.—A very poor, faded, and cropt Copy of the 15th Century. Written in a slovenly manner,
with

with many contractions, on poor paper. Bound in a 4to. Volume of Medical Tracts and Receipts, and lettered "Farrago Medicamentum." The reading varies considerably from Caxton's, though in no way improved; but the sense throughout is the same.

4. *Oxford, Ashmolean Museum. MS., 1481.*—An imperfect copy on Vellum, 20 and 22 lines to a page. The Writing, of the 15th Century, is plain and unadorned. The last two Chapters are wanting. It is preceded by several other Treatises on medical subjects. The "Medicina" is not attached.

5. *The Same, No. 1498.*—A perfect copy on Vellum, in characters of the 15th Century; double Columns; 38 lines to a Column; bound up with "Ye maner of Medicynnyng," in 5 books, by Gerard Cremonens, and other Medical Tracts. The "Medicina" is not attached.

§ III. MANUSCRIPTS OF THE "MEDICINA STOMACHI."

"Medicina Stomachi" is the Title given to these Stanzas by Caxton at the conclusion of his Book, though in some MSS they are styled "The Diatory." The frequency with which they occur in Manuscripts of the 15th Century, proves their great popularity. The Discrepancies in the various Copies are very considerable, owing principally to their repeated transcription; but only one Manuscript has been found to contain *more* Stanzas than printed by Caxton. Copies worthy of notice are the following:

1. *Lansdowne MS., No. 699.*—This Volume is a collection of Poems by Dan John Lydgate, in one handwriting, on paper. At folio 85 we find the "Medicina,"

as in Caxton, but divided into Stanzas of 8 lines each, and preceded by 11 other Stanzas. These are mostly variations of the old, rather than a composition of new Verses. They contain, however, many curious phrases,—decrying “nase-routyng,” or snoring, as the effect of late suppers, and recommending “watir-growell” (water gruel) as a good remedy against “cold feeknesse.” The first three Stanzas have in the last line of each a common Burden,—a favorite style of composition in that Age. These are followed by Caxton’s first 8 lines, then eight more Stanzas from the Manuscript, after which Caxton’s ninth and following lines, concluding alike in both. The additional lines in all amount to 88, or 11 Stanzas, and are as follows:—

Incipit dietariū

Who will been holle / ⁊ kepe hym frō sekenesse
 and resiste / the strok of pestilence
 lat hym be glad / ⁊ voide al hebynesse
 flee wikkyd heires / eschew the presence
 off infect placys / causyng the violence
 drynk good wyn / ⁊ holsom meetis take
 smelle swete thyng / ⁊ for his deffence
 Walk in cleene heir / eschew mystis blake

With voide stomak / outward the nat dresse
 Risyng erly / with fyr have assistance
 delite in gardeyns / for ther gret swetnesse
 to be weele claad / do thi dilygence

keep

keep welle thi filf / from Incontynence
 In stiwes ⁊ bathis / no sorow that thou make
 opnyng of humours / this doth gret offence
 Walke in cleene heir / eschew mystis blake

Ete nat gret flesch / for no greedynesse
 and fro frutis / hold thyn abstynence
 poletis ⁊ chekenys / for ther tendirnesse
 Ete hē with sauce / ⁊ spar not for dispence
 verions vynesgre / ⁊ thynfluence
 of holsom spices / I dar vndirtake
 the morwe sleep / callid gyldene in sentence
 Gretly helpith / a peen the mystis blake

For helthe of body cover fro colde thyn hede

(the fame as the first Stanza in Caxton's.)

Lebeyn bred / the past ⁊ tēpred cleene
 and weel decoct / made of good whete flour
 day ⁊ half old / in tast it shal be seene,
 and eschew / excesse of labour
 walk in gardeyns / sote of ther labour
 tempātly / ⁊ take also good keep
 Gorge vpon Gorge / is cause of gret langour
 And in especial / flee meridian sleep

In

In thi drynkis / put cleene sawge & rewe
 bothe be good / & holsom of natur
 And phisik seith / the rose flour is dewe
 and yppocras recordith / in scriptur
 good wyn is holsom / to eny creatur
 take in mesur / with v. addicions
 strong fresh & cold / off tarage & verdur
 most comendid / among al nacions

Shortly for helth / vse this pollicie
 voide awey / al surfete & excesse
 abstynence / ageyns glotonye
 reer sopers / & froward dronknesse
 Gapping / geynyng / & noddynge hebynesse
 embassetours / afforn sent for the best
 nase routing / slombryng & pdilnesse
 bit agid men / betymes go to rest

A repleet stomak / causith gret damage
 Gromping grutthyng / walkyng at mydnyth
 bothe in folkis old / & yong of Age
 a litill sopeer / at morwe makith men light
 ther be thre lechees / cōsarue a manys myght
 first a glad hert / he carith lite or nouht
 tempāt diet / holsom for ebery Wiht
 and best of all / for no thyng take no thouht

Care

Care away / is a good medycyne
 digest afforn / preparat with gladnesse
 An hollesom dia / distylling from the vyn
 of Bachus gardeyn / corages to redresse
 Muru potabile / in hoot or cold seekenesse
 hard to be bouht / for folk in poverte
 watir growell wacheth of grennesse
 abatith the brennyng / of ther infirmyte

Breedi souper / & drynkyng late at ebe
 Causeth of fletome / gret supfluyte
 Colre adust / doth the stomak grebe
 Malencolik / a froward gest pde
 off mykil / or litel cometh al Infirmyte
 attween thes too / for lak of governaūce
 drybe out a mene / excesse or starfete
 set thi Botail / vpon tempaūce

A mene as thus / for any froward delite
 piss ther falle a lust / of fals excesse
 that wold agrotpe / thi natural appetite
 thi digestion / with surfetis to oppresse
 of hoot or colde / belwar that non accesse
 Nor uncouth agew / unwarly the assaile
 moderat diet / ageyns al seekenesse
 Is best phisicien / to mesur thyn entraille

All this processe / concludith vp tyme
 tēpat diet / kyndly digestion
 the golden sleep / braidyng vpon pryme
 naturall appetite abydyng his selson
 ffoode accordyng / to the complexion
 Stondyng on iiij. / fletyme or melancolie
 Sanguy colre / so conveid bi reson
 voidyng al trouble / of froward maladie

And yf so be / leechis do the faile &c.

From this Stanza, which is the Second in Caxton's Copy, the two agree pretty nearly, the Variations being only in Spelling.

The MS. ends with the Word,

Ext.

2. *Harl.* 116 is another Copy on Paper, the Writing plain, and of the 15th Century. It begins on folio 166, and is headed, "The Diatory made by the Monk of Byry." It contains only 66 lines, mostly the same as Caxton's, but with many Omissions, and with several Alterations. At the end is "Made by the Monk of Bury;" both Head and Tail-piece are in the same writing as the body of the Manuscript.

3. *Harl.* 4011 is a paper MS. of poetical Pieces, mostly by Lidgate. The writing, which is of the 15th Century, is plain, but somewhat faded. It agrees entirely with Caxton's so far as it goes, but unfortunately the end leaf containing the last 22 lines is wanting.

4. *Harl.*

4. *Harl.* 2251.—Well written on paper, and of the 15th Century. The same in extent as Caxton's, with which it agrees, except in some unimportant verbal changes.

5. *Sloane* 989.—The verses here follow the Colophon to the Treatise described in § II. No. 1 of this Chapter. They agree, with slight variations, with Caxton's Text.

§ IV. PRINTED EDITIONS OF THE "GOUERNAYLE OF HELTHE" WITH THE "MEDICINA STOMACHI."

Many of the Works which issued from the Press of William Caxton are unique, and some have doubtless left no traces behind them of their existence.

Indeed, when we consider the many peculiarities of his letters,—their contractions, their double and tied characters, and, worse than all, the total absence of any system in the use of Capital Letters or Points,—it must be evident that his books could not have been very easily deciphered by the next generation only, accustomed as they were to the separate and much plainer Types of Wynken de Worde and his contemporaries. The rapid changes in our language also rendered year by year Caxton's phraseology (half compounded as it was of French words and idioms) partially unintelligible. The natural Effect of these disadvantages was to reduce the value of his books; and the neglect consequent thereon may, in some degree, account for the destruction and loss of so many. Looked upon as old-fashioned, and with Centuries to pass through before an Antiquarian interest would attach to them, the only wonder is that so many have escaped destruction.

The "Gouernayle" does not appear to have undergone

gone more than two Editions, and it is a remarkable fact that of each but *One Copy* is said to exist. The first was printed by Caxton, and the second by his Successor, Wynken de Worde.

Caxton's Edition.

1. This Volume, the Basis of the present Essay, is a small 4to. Tract of 18 folios or 36 pages, and was printed about 1491, without Name, Place, or Date. The Collation is **A** and **B** Quarternions, having 4 signed and 4 unsigned folios each, which includes the whole of the "Gouernayle" properly so called; followed by 2 unsigned folios or 4 pages, containing the "Medicina Stomachi;" There is no Title-Page. Only one sort of Type is used throughout the Volume. The Pages have all 23 lines, except p. 29, which has 24. Initials of three sizes, cut in wood, are used at the beginning of Chapters. The Book is quite clean, excepting the first leaf, which is slightly stained. There are no MS. diffigurations on the margins. An engraved plate of a previous owner, representing apparently the Initials J M intertwined, is pasted inside the cover. Measurement $8 \times 5\frac{1}{2}$ inches. Unique at Ham House, Surrey.

* This is not only the *Editio Princeps* of the Work, but also by many years the earliest printed book which appeared in this Country on the subject of Medicine, the first Edition of the "Regimen Sanitatis" in England being dated 1530.*

The only, but also the undeniable, proof that Caxton printed the book, is the character of the Type, which is

* "Reg. San.," by Sir A. Croke, folio 86.

* *Wester Manus. Secreta medicinalia [1485?] Medicines* iden-
 ——— *Libera aggregatio [148-?] "*
Canutus. Treatise of the pestilence [148] "

identical with that used for his "Fayttes of Armes and of Chiualrye," "Eneydos," and "Arte and Crafte to knowe wel to Dye." This would of course prove nothing, were the same Type found in use by his contemporaries or by his successors; but such is not the case, and we can, therefore, without hesitation, ascribe the workmanship to the Father of the English Press. Again, as to the Date of printing, we have means of judging with tolerable accuracy. The Type in which it was printed made its appearance in those books only which Caxton issued *after* the year 1489; and as Wynken de Worde, when established as Caxton's successor, begs his Readers, in his Colophon to the "Polichronicon" of 1493, to pray for the soul of William Caxton, he must then have been dead some time. This narrows the question to a period between 1489 and 1493, the mean of which gives 1490-1 as the probable date of the work.

The Workmanship of the Volume offers very few opportunities for praise; indeed it is evident that no supervision of any kind was exercised during the progress of the work. Mistakes occur in every page,—turned and wrong letters are common, and considerable omissions have been made, in two or three instances entirely nullifying the sense. At Sig. B 8, recto, the eye of the Compositor mistook the place in his copy,—a very frequent cause of error even in the present day,—and went from the word "custume" (the 5th line from the bottom) to the same word a few lines lower, thus causing the omission of a sentence. This will be easily perceived on noticing the repetition of the word in the Notes at the foot of the Reprint, where the omission is supplied from a Manuscript. *Turned* letters abound,—*transpositions* of letters in words, and of words in lines, are

not

"(1489?)"
in life of Caxton

not unfrequent,—*wrong* letters, *doubles*, and *outs* occur continually. These instances prove that as the workman composed the Type so it was printed, without the intervention of reader or corrector. Another curious error occurs at the beginning of lines 14 to 18 in Sig. B 6 verso. By an accident—which even now is not of unfrequent occurrence—two of the letters at the beginning of lines fell out, or were drawn up by the balls in inking the type; the letters in the lines above them falling down, the workman replaced the errant letters in the vacancies left, not noticing that he had inserted them in their wrong position. A slight transposition (which is made in the annotated Reprint) would restore the correct reading. Many other instances of similar errors might be adduced.

The “*Medicina Stomachi*” at the end of the Volume not being incorporated with the previous Section in the Book, leads to the conclusion that its presence here at all is an after-thought. It may have been, indeed, a separate publication; but from the fact that Wynken de Worde made the “*Medicina*” an integral part of his Reprint, we may infer that in his Copy, and probably in all issued by Caxton, the two were united under one Cover.

2. *Wynken de Worde's Reprint*.—This, the Second and last Edition, is also a small 4to. London. No Date. It is unique in Bishop More's Collection in the Public Library Cambridge, bound up in a thick Volume with several other productions of the same printer. The Collation is **a** and **b** Ternions, having 3 signed and 3 unsigned folios each, in all 12 printed leaves. There are 32 lines to a page. This is a close Reprint from Caxton's Edition, the very blunders being repeated. It has, however, a Title Page,—an improvement

provement introduced by Wynken de Worde after his Master's death. Begin at the head of the first recto, the remainder of the page being blank.

¶ Here
begynneth
a lytell treatyse called the governall
of helthe with ye medecyne of ye
stomacke.



The verso is headed with a rude Wood-cut of a Painter and Sculptor at work, underneath which the "Gouernayle" begins and continues the same as in Caxton's Edition. The Tract ends on Sig. b 6 recto, or the 12th leaf, with the "Medicina Stomachi," at the end of which follows the Colophon—

¶ Here endeth the governall of helth. Imprinted in the strete in London in the sygne of the sonne by Wynkyn de worde.

On the verso is a rude cut of the Virgin and Child, with the small Device of the printer underneath, surrounded with a Border of foliage.





CHAP. III.

*The Theory on which the Medical Precepts of
the "Gouernayle" are founded.*

THE Doctrines of Pathology, as taught in the Medical Schools of Western Europe in the Middle Ages, were derived from the Writings of the Greeks and Arabians. These Doctrines had been for many previous, and continued to be for many succeeding, Centuries, the only foundation of Medical practise. Without some acquaintance with the main Characteristics of this System, many portions of the "Gouernayle" are unintelligible; a short summary of them, therefore, has been thought a desirable Addition to the foregoing Remarks.

The Antient Physicians divided the World into four Elements,—Fire, Air, Earth, and Water,—“original things, unmixed and uncompounded, of whose temperance and mixture all other things be compact;” * and to these, particular properties were ascribed, as thus :

heat	Fire	was hot and dry,
moist	Air	was hot and moist,
dampness	Earth	was cold and dry,
cold	Water	was cold and moist.

These Elements, all present, though combined in varying proportions, in every man, contributed to form his natural

* Sir Thomas Elyot's "Castle of Helthe."

constitution, or what was termed his "Complexion." The complexion was determined by the prevalence of the Natural Humours which were also four, thus :

Prevailing Humour.	Complexion.	Quality.
Choler	Choleric	hot and dry
Blood	Sanguine	hot and moist.
Melancholy.....	Melancholic.....	cold and dry.
Phlegm	Phlegmatic	cold and moist.

The Humours were considered of the first importance, being the great store-houses of the human fabric, and so long as the proportions natural to the individual were maintained, the body was free from all sickness; their diminution, excess, or corruption being at the root of all disease. Three of these Humours were found in the Blood, which the frequent practice of Phlebotomy gave repeated opportunities of studying, viz. :

Choler, or Yellow Bile, shewing itself in the Foam or Scum which rose to the surface :

Melancholy, or Black Bile, which formed the dark Dregs or Settlement: and

Sanguis, or Pure Blood, as intermediate and distinct from the other two.

The Fourth Humour was termed *Phlegm*, and included all the other Natural Juices of the Body, as "Spittle," "Chyle," "Joint-Oil," &c.

The Humours of the Body were calculated and determined by various signs and conditions. The Colour of the Skin and Hair, the Age, Disposition, and Habits, were all significant tokens; and the whole attention of the Medical Practitioner was given to ascertain—first, the proportion of
the

the Humours normal to the individual; and then—by a judicious ordering of diet, by decoctions from herbs, and other remedies—to restore or maintain such proportions.

TABLE OF HUMOURS.

<i>Colour of the Skin.</i>	<i>Humours.</i>
Red and White	Equality of Humours.
Black, Sallow, or White ...	Inequality of Humours.
Red, Black, and Sallow ...	Choleric, or dominion of heat.
White	Phlegmatic—cold.
Pale	Melancholic—cold.
Red	Sanguine, abundance of blood.
Sallow	Choleric.
Black	Melancholic, or Choleric adult.

Colour of the Hair.

Black	Choleric.
Red	Sanguine.
Grey	Melancholic.
White	Phlegmatic.

Age.

Adolescence—to 25	Sanguine—hot and moist.
Juventute—to 40	Choleric—hot and dry.
Senectute—to 60	} Melancholic—cold and dry.
Decrepitude—to the end...	

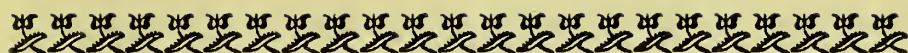
Herbs and Vegetables were especially studied for their Properties and Virtues in affecting the Humours; so that their preparation, mixture, and effects, simple and compound, formed a large part of Medical Science.

The

The Physician of those days was the exact converse of the modern Homœopathist. In prescribing for a patient, the great principle of Cure was to give such Remedies as in themselves tended to generate Humours the opposite of those at the root of the Disease. Agreeably to this practice, the "Gouernayle" recommends as follows (Sig. b ij recto, line 14): "The complexion of a man should be looked to; if he be *tempered* (*i. e.* have the due mixture of contrary qualities), keep him so with like meats and drinks; and if he be *distempered*, by the contrary bring him little by little again to temper. Therefore to Sanguine men, distempered, give Melancholious meats; to Melancholy men, Sanguine meats; and to Phlegmatic men, Colerick meats; for every evil Complexion may be brought to Temper, unless necessities of livelihood let it." Exercise of all kind was advocated as a most active restorer of the Humours. In the "Gouernayle," a very long Chapter is devoted to this subject.

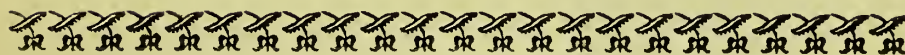
This System runs through all the Medical Treatises of the Age, and though considerably modified in practice by experience and special Rules, was the only trust of our forefathers in the Preservation of Health; and in Sickness the sole way in which they could hope, in the words of our Reprint "to avert the Stroke of Deth."

The Work itself is now to be introduced to the Reader, and should he find in its quaintness of idea, expression, and orthography the same interest that the Writer of these Remarks has done, the object of the Reprint will have been fully realised.



THE
GOUERNAYLE OF HELTHE,
AND
MEDICINA STOMACHI,

AS PRINTED BY
WILLIAM CAXTON.



In this tretyse that is cleped Go
uernayle of helthe: What is to
be sayd Wyth czystis helpe of so:
me thynges that longen to bodi
ly helthe/ hadde and to be kept or
to bodily helthe. lost and to be recouered/ and
is departed in viij. chapyturs / that is to saye
In the fyrste chapytre of the profytte of goode
Gouernayle of helth/ In the ij. chapitre What
is first on morow to be don/ In the iij. chapitze
of bodily exærsyce / that is to saye. besynes &
his profyte / In the fouzth chapytre of spycs
of excersice / In the fyfthe chapytre how ama
sholde haue hym in mete. in etyng his metes:
In the vj. chapitze how a man shold haue hym
in drynkyng of his drynkes / In the vij. chap
ytze What sholde be done after mete / In the viij
chapytre of the noyse of euylle gouernaunce

It nedyth hym that woll haue longe
lyff to knowe the crafte of holsome go:
uerneyle. And so for to kepe contynuelly the
helthe of his body / for els he maye not com to

his naturell ende, but he shall dye or his kyn
dell tyme come. and therefore thus sayeth Ga:
lye the connyng. He sayth of holssome gouer:
naunce is meruelous / for it maketh a man to
lyue tyll he be olde and Wythoute sikenes in
to the laste of his elde and age: Therefore the
same Galyen after that he knewe the crafte
of holssome gouernaunce. came neuer into no
sikenes. but seelde / that Was in to a fymexan
that is to saye a sharpe feuer. and that Was
for trauayll in Visityng of his frendys. abou
te the comyn profyte. for thus he sayth / I take
god to recorde and his angels assygned to ke
pe me / that Who that Wylfully and kesily Wyl
stудye in the treatyse of holssom gouernaunce &
Woll kepe alhole the doctryne therof. he shal ne
uer dye but on and vpon kyndly deth / Whiche
deth is Wete and softe Wythoute grete payn
as the same Galyen Wytnesseth in the dyffe:
rence of feuerys / But Vnderstonde that holso
me gouernaunce may no man duely kepe that
most nedys he occupped Wyl hym or nyl hym
and may not Wey hym nedeth leue of. for thy

it nedeth hym that he haue that nedeth hym to
his lyf Wythoute trauayle and pencyfull/ and
in alle thyngys that he be of fre condycyon/
Ferthermore it is to Wete that viij. thynges
at the leste be nedefull in holsome gouernay
le/ of Whiche the fyrst is a dyscrete choys of
thoo thynges that shall be eten or drunken/
The seconde is Wylfull bodyli exercise to fore
mete. and that tyl the Wetyng begynne or
namely tyll his Wynde chaunge fro sloughe to
Wyftnes/ The thirde is Well profytable and
Wel nedeful that all that shall be etyn be Wele
and smale chedd/ The fourth is that thou e:
te While thou hast talent to ete. the v. is that
thou slepe on morow tyl thou Wake be thyne
owne Wylle/ For as arystotle sayth not only
in metys and drynkys be we nozysed and
fostred. but also in slepe/ The vi. is that thou
take no mete and drynk in sorow ne in care
but in Joye as moche as thou maye: The viij.
is that thou haue ne holde no colde in Wynter
ne in somer after bloodletynge. This viij. is
that thou use saffron in thy mete/ for it quye:

neth kyndely hete and comforteth thy dygesty
on & tarzeth thyne elde or age and bryngeth
in gladnes. and letteth thyne humors fro w:
tynge and dzyngge

I T is in storpes of ouz elders that on a
tyme a myghty kynge brought to gyder
thre of the best leches that myght be of
Inde of Mede and of Grece / and he comaun
ded hem that eche of theym sholde stude to ass
ygne the beste medycyne / Whiche yf a man
wolde vse sholde profyte hym to helpe of hodye
and hym sholde nede none other medycyn /
Truly the leche of Grece assygned and sayd
that euery daye a man to take tWys his mou
the full of hote Water / sholde make a man soo
hole that hym sholde nede none other medycyn
and the leche of Mede assigned and sayd that
it sholde profyte moche euery daye fastynge to
tak gromel seyde: And I saye sayd arystotle y
he that that slepeth so moche that he haue noo
keynes in his wombe of mete that he tok to
fore hym. dare not drede of any grete sikenes
ne of the goute / Also Who that eateth euery da

ye erly By dragmes that is to saye xxj. peny
Weyght of Wete reisyngs he dare not drede of
fleWmy sikenes and his mynde shal be amenz
ded / and his Vnderstondyng shal be clere / and
Who that Eseth it in tyme accordyng to his
complexion maye be sure and drede not of the
Feuer quarteyn / Also Who that eteth notte
and fyges Wyth a fewe leues of ReWe that
daye shal no Venym hym noye : It Was ar
ed of Galien What medicyng Were mooste
profytable . and he ansuerd abstynence / And
constantyne seyth in his booke that hight Vya
tyk that Who so Woll kepe his contynuett hel
the . kepe his stomak / soo that Whey hym nede
the mete leue it not ne take no more therof
than hym nedeth / and the same Vnderstond of
drynke / also in holsom gouernance fle Wrath
grete thought heynes . angre and such other
For all ghostly accydenes that ys to saye so
de yn fallyng in to a mannyng mynde outake
Joye alonly dryen and that moysteth . nethe
les some betyn as Wrath / for thy Wrath profy
teth to fleWmatyk men / and hit hazmeth cole

ryk men: Morouer it ys to Wete that in lente
season that is to saye in Beer & in the begyn
nyng of somer children by Wete atte ease af-
ter the liknes of tempred qualitees. But other
ages ben Wete at ease in contraryous tymes
as olde men in somer and yonge men in Wyn-
ter/ also in holson gouernaunce kepe thys reule
yf thou Wolt be hool & soude/flee heuy charges
be not Broth. soupe not to late. and flee Bnder
mele slepe. Wake after mete and escheW & spa-
re stronge drynkes and namely of Wyne. hold
not thy pyss ne constrayn the not to siege ke-
pe Well these thre thynges. gladnes in mynde
traueyft in mesure and reule of mete & dryn-
ke as moche as thou Wold ete holdly in Wyn-
ter & in Beer skarsly/ and in somer mesure Wel
thy metes and flee nameli frutes of auguste
arystotle Wrytyng to gret Alexandre sayd syth
man is a brytyl body me semeth I sholde Wryte
to/ the some profytable thyng of lechecrafte yf
thou Wolte be sayd lesily behold then sample of
holson gouernaunce and lyue after thys precy-
ous ordre of dyet / ye shall nede no leche oute

take accy dentes of katayll and? suche other :

¶ What is fyrst on morow to be done.

After that a man hath Woke and? peasiz-
ble fulfilled? his slepe loke he ryse & cloth
hym self wyth goode clothe & Wete yf he ha-
ve them / then he oWeth to Walk a lytil euenli
to stretche oute his lymmes & kembe his hed?
for Whi kebyng? draWeth out the vapours y?
comyn from the stomake to the hed? in tyme of
slepe. and? therwyth loke that ye be lesie to put
oute the superfluytes of the body in siegyn?
pyssyn?
koughyn? and spyttyng. then loke he
Wesse his handes & his face in somer wyth
colde Water and? in Wynter wyth hote Water
Then loke he praye and? preyse his lorde after
the doctryne of his laWe and? v?site the pore
in god. then yf it lyke hym he sholde studye or
rede dyspute or talke and? Wyse mēys couceyl
and? seyeg besily here / and in mesure be mezy &
flee vtterly Wrath and? sorow in as moche as
he maye / and? vse hym selfe mesurable trauayl
as Walkyn? or ridyn? and in clene hie plac-
es fro myer and marzys / for this profyteth

moche / for it breketh Wynde in a mānys body
and strenghteth & lychteth his lymmes and
comfourteth the herte of the stomak and stren-
gth his ioyntes / and melteth euil humors

I Of the body exersice & of his profite.

When to knowe by auctors of leche
craft / that thoo that shall lyue fayr &
welle in holsom gouernaūce when to haue eu-
yn and tempered exersice to fore mete. for that
yeueth to all the body tempered herte euyne and
not passyng / Whiche sholde a mānys exersice
be / a fycpsion discreuyth thus : Exersice is a
Wylfull meuyng by Whiche a mānys Wyn-
de is made grete. and ofte it nedeth that thys
traueytl be Wylful, and not stressyd by nede /
but that he be all fre and wozche after his ou-
ne Wylle / And therfore labour of carpenters &
ploymen masons maryners and suche other
is none exercyse of lechecraft / for it hath not
propely Wylfull meuyng / Marchaūtes treuly
burgeys cloysterers & suche other Walkynge
welle and longe / but it ys not properly exercyse
of lechecraft / But Whan a man Walketh fresh

of his oune Wyll / and so Wyftly tyl he begyn
to feynt and his Wynde chaunge / then anone
he ſhold ſitte and reſte / for yf he meuyd eny fur
der / hit ſholde be payn and feyntnes / and ſuche
exercyſe is cleped tempred / for therby grouen
many goodes to mānys body. Firſt for thez
by is the kyndely hete ſtrengthyd & eched and
ſo ben other iij. Vertues that is to ſaye. Vertu
draWyngē Vertue deſyngē Vertue Wyth hol
dyngē and Vertue oute puttyngē / And ſo ben
there v. bodily Wyttēs. that is to ſaye / hepyngē
ſeeng ſmettyng taſtyngē and fekyngē / and ſo
ben there iij. myndely Vertues / that is to ſaye
Imagynatyf dyſcretiſe and memoratyſe :
And though errouz happed in all theſe Wor
chynges of lechecraftē ſo it Were not to nota
ble. and exercyſe Were as ſholde be. ſholde neuer
or ſeelde mānys body nede other medicyne / for
exercyſe fulfyllēth the defaultes of all other /
For thy be they mery that drede bloodletyngē
and other doutefull medycyns / but by exercy
ſe they moſten be heled & ſauyd / Netheles ij.
thynges be nedefull to euery Well exercyſed

that is to saye / that he be not to full ne to em-
ty / to full then Wolde the humours lose and
so Were gret drede of the lyuer or some feuer or
sodeyne deth / for thy in suche a caas loke ther
be longe dyscrete abstynence so that he be not
to empty / for then sholde his body be feble oute
of mesure / and at the last for febelnes it most
nedys lose. Therfor Who that is to empty it
nedeth that he labour not tyll he be more and
better releued / Truly aucturs sayen that ex-
ercyse is one of the highest and noblest thyng
that maye be done of to mānys body and full
nedefull it is in gouernayll of helth and leng
thyng of lyfe for Why exercyse fulfylleth the
medycynes of bloodes and bathynges and su-
che other thynges / and therein is no drede nor
bytternes ne expences / but therein is pure re-
creacyon of body & of soule soo it be don in cle-
ne places / and then sholde men shew hem selfe
to the clene eyer and delyte in seeng ferre & ne-
re . Water and lande heuen and erthe grene and
faloW / And in all thys he sholde prayse and
Worship our lord god. Fulgens dyscryueth

exercyse in a full fayr maner thus seying / ex
ercyse is true keepyng of mānys lyf andꝝ pric
ke of kynde sleppynge / andꝝ the fyltke of foule
colour andꝝ teendyngh of slothes hete andꝝ Was
tyng of superfluytes / andꝝ saddynge of lym
mes andꝝ sleeng of siknesses / and dzyuyng a
Waye of Byes medycyne of langores Wyn
nyng of tyme / and dette of youthe / and Joye
of elde or age / andꝝ helpe of helth / enmye of idel
nes. andꝝ dystroyng of all euyl: But emōg
all other thynges it is to Rete that exercyse
mesuredꝝ meserably heteth a mānys bloode and
dzyeth it / Andꝝ thezfore mesurable fleumatyk
men shold Use it / andꝝ reste coletth a man andꝝ
moysteth hym / andꝝ that is goode for colerik
men / for thy he alone draueth hym selfe from
exercyse that Wolde fayn fayle Joye and feliz
cyte / in thys lyf: Galyen sayth that grette pur
gacyons and Vomyses sholde not be take but
selden andꝝ for grette nede / for Why / Whoo soo
Woll ecke moneth ones or tWyes gretly puz
ge hym self / he shall bryng his body to many
euyl Uses for he shall engendre therein many

noyous humors / For Why eche daye exercyse
is ful nedesull to kepe a manys helth / for Who
that eteth or dzynketh moche maye not be hole
but yf he woll somwhat slepe and Wrynke.
Thenne theise thynges that he sayd it sheweth
eth that mesured exercyse hath many profy-
tes / for it styreth the kyndly hete and openeth
the poores / and losith colde / and thyck toWgh
humouzs / And Whenne they ben losed bereth
hem oute at the poores / and maketh a mānys
ioyntes slypper & lyghte / and it comforteth all
the membres of a mānys body : Whersor noi-
ous humors ben more hol somly purged and
mesured by exercyse then by laxatyues oz Bo-
mytees / for nother of them maye be Wythout
empeyremēt of kynde / and ryght as due keepy-
nge of kyndely exercyse is nedesull / soo other
While ys reste : For Why rest in as moche as
it is contrary to exercyse / some ys bodily some
is ghostly / of Whiche eche either yf it be mesur-
ed after that kynde Wolde it is heleful bothe
to the body & soule / and yf it be not soo it is cō-
trary : For Whi yf rest be to moche it gendreth

noyssheth and multyplyeth euyl humozs ad
encreaseth moche corrupcyon/ For Why When
Water resteth to moche it stynketh. soo iron &
eche metall rustyth When it restyth :

¶ The spycs of exerceyse/

Spycs of exerceyse ben thez Wel many
as thez be dyuerse statys of perzones
some be stronge and some be feble som
ryche & some pore som prelates and at the laz
ge and some subgettes & enclosed. And somti
me Weder is fayr & cleve/ and somtyme not so
but dezke & reyn / And therfor it nedeth to ha
ue spycs of exerceyse/ for Whi the beste spyc &
the fyrste ys to walke to fore mete in hie plac
es & clene / Another spyc is to ryde and y
is for ryche men/ but grete prelates moste ha
ue othez maners of exerceyse/ for Whi in cham
bre shall be a grete corde knytted in the ende &
hanged vp. and take that corde wyth both hã
des and stonde spryght soo that thou touche
not the erthe and stonde a goode While/ thene
zunne as moche as thou mayst ledre and theder
wyth that corde/ and othez While skyppe/ and

yf this please the not/ hane a stone of xxx.li.
Weyghte or thezaboute and yf thou Wolt ha
ue helthe thezin ofte here that ston fro that on
side of that house to that other side or a longe
Whyle holde By that ston or thou let it down or
here it a lonte thy necke or bytWene thy hanz
des/ and? so of other maners tyl thou feynt or
thus holde a staffe in thy hand? and lete a no:
ther take hit from the yf he maye Wyth euy
draughte/or thus close a peny in thyn hand &
lete a nother take it yf he maye or thus holde
thy breth as longe as thou maist and? thenne
puffe it oute as hard? as thou maist do/ And
this maner of exercyse is full profytable to
put oute noyos superfluytees/ for Why many
superfluytees in slepe ben Wythholden thezfore
yf thou haue non other maner of exercyse hol
dyng? of breth helpeth it moche / ¶ Yet
ther ben othez maners of exercyse for yonge
men that ben lusty as to renne to Wraastle to
lepe to caste the stone/ and? so of other playes
also tempred? fleschly companyng Wyth a yōgh
broun Woman is goode in Wynter / and? Wyth

a ponge White Woman ys goode in somer is
also goode & helppynge in gouernynge of helthe
to body but not to soule / excepte to hem then
that moBen haue it by goddes laBes so ne:
theles that thez be fo moche tym bytWene that
he fele hym selfe eased and lyghtened in his body
andz that he ete the better & slepe the better: But
therWyth vnderstonde that as moche as hel:
pyth tempredz companyenge / so moche noyeth
dystempred cōpanyēg / andz namely to moche
for it coletz him wasteth hym & febleth him
For Why mānys kynde is made of the beste
bloode & beste defyed / that hastely maye torne
into manys lymmes : Andz for Whi Whenne
a mā casteth oute that noble humors to mo:
che he is hugely dyscoloredz andz his body mo:
che febledz more then he lete foure sithes so mo:
che bloode oute of his body / also Who that mo:
che deletz oz cōpanyeth flesly Wyth a Woman
lyghtly kacheth y palsey Wyth more euyl :

¶ How a man sholde haue hym in etyngz:

When a man hath Well exercysedz him
as it is seydz to fore . rest a While after

and then a lityl freshe Whete brede Wele baked
and somdel soured. then dzynk a draught of
goode clere Wyne oz othez goode sauery dzyn
nke: then rest a While after and studie in som
Wyse meanes then haue som solace & myzthes
Wyth thy frende and Wyth othez honest cōpa:
ny / Then ayenst euy n take thy mete & supper
moost sauozly but yf thy costome be there age
yn: But a generatte rule of all fysik & leches
is that thyne houre of etyng be When thou art
kyndly hunryg / and tofore thyn hunger ete
not / but yf it be a lityll messe of goode & clene
Wazme mete / to prouoke thyn appetyte Wyth
& When thou hast appetyte let not / for as a fy
cysion seyth the stomak oute of Use to suffre
hunger . fulfylleth the body of rotten humors
And then Woll a mānys body Weze full of
noughty humors / by cause that the colere ys
draffen to the mouth of the stomak / so that
after Wazde When he Wold ete he may not: Yer
thermore it ys to Wyte that no man sholde ete
but he kneW certaynly his stomak Boyde of
that thyng that he ete tofore. and that shall a

man knowe by desire that he hath to ete/ and
by plēte of spyttyng comyng by to his mou
the. For Whi Who that eteth Wythoute desire
his mete shall fynde the kyndly hete of his sto
mak colde/ and he that eteth Wyth desire he shall
fynde the kyndely hete of stomake gyue by a
smell & sauoure like encense/ but thise & s^huz
che othez shold he vnderstōde of hem that haue
mete ordeyned at her own wyll/ & Who y that
not ete When he maye haue it for they ben not
bounden to the lawes of this crafteli dyatoze
as to the qualytes of thi metes. vnderstōde
that thilke mete Whiche that moste gouerneth
thyn helthe shold not be passyng in any qua
lite: for Whi the metes that ben to hote breuen
the blood/ as peper garlek opnyōs cresses sau
ge myntes persile & suche othez. and tho metes
that ben to cold fresyn the blood. as letuse puz
sila gouzdes & suche othez/ And yf thi metes
ben to watry then they wete thi blood/ as bē
melons & cōcombres. and yf thy metes ben to
drys it thro With oute thyn bytayll vertues/ &
yf thy metes bē to fatte they let thi dygestiō

and yf thi metes ben to Wet. they stoppe the
and make the constypat & costyff. and thi me
tes ben bitter they Btterly norysken the not :
And if thy metes be to salte they bzēnen noyē
& breken thy stomak / and if thy metes ben to
sour they maken the sone olde : For thy non
of thise metes moche & contynuelly Bfed is
good to helthe of mannys body / but only that
mete is goode that is tempored and Wartyth
to mykilnesse/as ben thise good metes for hel
the of mānys body & holson / lambe ofon yere
yonge kyddes soukyngh calues hēnys capons
chekyns pertzyches ploueres fesautes smale
byzdes of the feeld & of the Wode / but not of
the Water / And When the season comyth yōge
rabettes . and pygges feete ben goode & other
extremytes as growē & eres and scaled fyshe
of clene rennyng Water . Rere eyren oz eggis
Also bozage langdebuff White bred Well ba:
ke & Well leuyned and somdele saltyd of that
that is one daye olde oz tWeyn / and of other
that ben not to moche passyng in eny qualyte
and yf We dredē excesse of any qualite amend

it by the contrary therof. an ensample. yf thou
 be seke of euyl & tounge metes Use therefore
 sharpe metes & shorte / as a lityll of harde chese
 skraped metes & shorte / as a lityll quantyte / & al:
 so a pere or two or thre of the most best frute
 to thy complexion & nature : Sothly salte me:
 tes soure & bytter may be ameded Byth Wet
 appuls / Wet metes be amended Byth Wet
 hony & good olde Wyne / and so of all other. &
 yf thou Wolte ete frute ete hem fast as chense
 grapes & almondes / and after mete a few pe:
 res quynces & nottes / a few While they be gre:
 ne and Walnottes ben best . but let the skyn be
 clene pyked away fro the mete : Also the com:
 plexion of a man shold be lokedy to as yf he be
 tem preyd kepe hym soo Byth lyke metis and
 drynkys / and yf it be dystemperedy by his con:
 trare bryng it lityll & lytil ayē to tempr / & for
 Whi to sangweyn men dystempred gyue ma:
 lincolhouse metes . and to malencolpouse men
 sangweyn metes / and to flewmatyk men co:
 leryk metes / for euery euyl complexion maye
 be brought to temprure / but if necessayres of

lyuelode let it : And know When thou Wolte
and note it for a souerayne notabylyte / Who y
etyth ofte mylke & fysh / ofte katchen therof a
lepre or a White skabbe . Also ofte to Use Wy
ne as grete & hibe myghty or hibe coloured and
mylke to gyder bryngeth a man to both lepre
& skab . here none suffysyth of qualyte of me
tes / as to the quantyte vnderstonde that thy
mete ne thy dzynke sholde be no more but as
thi kyndely helthe myght ouercom it elles thy
body shall waste and thy vertues were feble
And for the quatyte of metes dzynkes maye
not certenly be shewed / loke how thou felyst it
hath don the most good and suche quantyte
Use . Furdermore vnderstonde that no man
sholde ete anone after his exerceyse ne anon af
ter he were bathed / but fyrste rest hym a while
so that he hungre / and thenne when he woll ete
yf he be a ryche ma sette to fore hym many me
tes / of whiche that one is better than that othez
For a fyscion seyth it shall better saue hym
& better nozyshe hym and skyll whi : for mete
that is taken wyth delyte the stomak hugely

coueteth hastily kacheth/ lōg holdeth/ and Wel
defyeth. and that mete that is beste defyed is
moste noysshing for mānys body / Truly o:
ther mete that is not defyed . is taken Wyth
fulsomnes and defyeth not Well/ for Whi yf a
man desyre more moton then a capon the mo:
ton shall rather be eten/ and so of all other me
tes . But there that is moche dystaūce in qua
lyte of metys We molven not doo thus/ and
also be War that it be none ezraūt appetyte as
in Wymmen that ben Wyth childe/ and though
it other While be/ yet shall it not alWaye be de:
nyed: Furthermore as galven sayeth that at
one mele men sholden not ete dyuerse metes &
therefore at morow ete but bred alone/ and at e
uyñ fleshe alone/ for When two dyuerse metes
ben take at one mele . of hem comyn two euy
les/ one in eyther by it sylfe. a nother in hem bo
the togydez in hemselfe / for then one traueyleth
to tozne into grete & heuy humours/ and that
other into subtyl & lyghte in hem both / for if
the subtyl mete goo before it is fyrst defyed &
goyth fourth & draueth Wyth hym the grete

mete Bndefped. and; yf the grete mete goo fyr
ste tofore then the subtyll mete ys not defped;
and; maye not for the grete goo forth. and so
it Weryth corrupte / And; Whiche of thise man-
ners euer it be / alWaye it is euyl / but more
euyl it is that the subtyll folowe the gret / for
the / chaufyngh & chaügyng into kynde of rau-
nes maye be holpen / but the chaügyng into co-
rupcyon neuer or selden and; of Wondez harde
is holpen : And; therto accordeth Galyen
a ficyon & other olde doctours. but netheles
perauenture a contraryous costume longe B-
sed; may do awaye the corrupcyon . Also Wete
Well that Vertue of defpyng is ofte brokyn
When wille mete is putte on halfe soden for
the toon wille sheweth out the other / and
so the half soden is corrupte : Moreover that
no man ete so moche that the stomak be heuy-
ed; therWyth ne that his appetyte cease / But
Who that Wylth grete exercyse & to moche and;
selde and; therWyth eteth vnruly & contynueth
it he shall dye by soden dethor shall fele Wyc-
ked sikeness. ye though his mete Were ryghte

goode for by cause his dygestyon is corrupte
therfore kepe Well thi stomak from to moche
mete & dzynke / And if so myschap any tyme
anoon Wyth Water & oyle or suche other spue
it oute anon and then slepe / and yf thou maye
not slepe Walk softlye By & doWne. and xxiiij.
houres ete not after ne dzynke not / then ete a
lytill Wyth a draught of good clene Wyne. so
the Wyne be not to gret ne of hix colour. and
on the thyrday haue some exercyse and be ba
thed / then ete a lytill after / and after slepe &
thou maye then Use this electuare dyatryon.
as sayth a fycpsion. Two causes ben of sike
nesses / that is dyuers metes & long syttyng
and moche etyng of dyuerse metes. for of hem
ben gendred dyuers humours some goode &
som euyl: long syttyng for then the mete that
is fyrste take is defyed or the last begynne to
defye. and so y^e is defyed draWeth Wyth hym
to the lyuer that is vndefyed / and so thise two
ben cause of grette sikenesses: Also as old Wy
se men sayen man sholde neuer ete his fylle
at one mele in takyng dyuerse metes / for as

a uycenne sayth no thyng is Worse than to
multypke metes and so to sytte long therat/
for thi he sayth that men in olde tyme Were sa
tyssfyed at mornynge Wyth bred alone and at e
uyn Wyth fleshe attone/ And therwyth they
sayden resonably the more mete sholde betowar
de euyn/ but the costume Were contrazy / for a
uycene seyth that boole men sholde better ete at
ayenste nyght then on mornynge / for the kyndeli
hete is closed wythin them and gadreth about
the bowelles. Methes fleschmatyk me ete not
to colde for they nedy but lytyll exercyse to me
ue her kyndeli hete Whiche moche ete by the mo
rninge.

¶ / But now the mooste
Bfage is here ageyn and a mony / many me
it is foude more holsome to ete by daye then by
nyght / and perauenture that is skylle of costu
me/ And therfor thus sayth a Wyseman short
souper & light souper is selden greuous. gret sou
pers noye as leches techē We zede it ofte opeli
also as a uycene seyth bytwene twa etynges
xi. houres to be is profytable / and so ete thries
in twa days / as to daye twyes & to mornynge

but ones and so to contynue forth/ so that yf
errour fall in tWyses etyng/ and so agey Ward
for that one most be amended by that other
sith it is hazde to leue Wythoute erzour : more
ouer Bnderstonde that men that haue goode
Bnderstondyng etyn for they Wolde lyue . but
they that goon by fleshelynes Wolde lyue for
to ete and contrary to nature / And Wyte thou
Well that to a colerik mānys stomak When y
Vertue is stronge / and gret hete grette metes
ben good / as beoff porke gret Benyson & grette
bestly fyshes wughe and grette bred saltete mete
fleshe half sodyn & grette myghty coloured Wy
ne / and yf the hete of the stomak be feble and if
be haue but lityll exercyse the metes afozsayd
Wolde much noye hym . but to suche a stomak
gyue subtyl metes as chekyns & smale fyshes
of stony rennyng Water / Rere egges bred Well
baken and Well soured smalle Wyne and
of clene & oryēt coloure not depe and suche other
But thise metes sholden be corrupte of a hote
stomak . And yf the Vertue dygestyff be in y
meane tyme of dyetyng / as capones hennes

pertryches and suche othez : Also in gouernaũ
æ of helthe/fle all excessyuous metes and naz
mely these but yf it be for a medycyne/fle also
all frutes and? also herbes that ben not goode
as thise namely . cole Wortes & letuys for they
makē malyncolpouse blood. galyē sayth y my
fader euez forbad me y I shold ete no new fru
tes & grene yf I Wolde be Wythoute sakenes
for he hym selfe did? and Was euer Wythouten
sikenesses / and While he lyued so dyd I & Was
also Wythouten sikenes / and? When he Was
ded I ete frutes and caught the feueres/and af
ter that I caughte connyng? to kepe my silfe I
kept me from frutes & I had? no nomore the fe
ueres / but if it Were a lytyll sharpe feure cal
led offymera. and all my frendes that kepten
my doctryne/kept hem from frutes and haddē her
helth. Arnolde a grete/clerke sayth thus/In is
lete longe Blagh of stoppyng? metes as fysh &
pese potage. thezfor it is profytable first to ete
porren of peses for this is a Water that Wyse
men hath cōmended. and thus it is made / doo
pelyn in fayr Water all nyghte & in the same

Water boyle them on morow a / goode While
and thenne clense them and kepe the clensyng
and Whan mete tyme comyth doo therto a lityll
Wyne a lityll powder of spyknarde a lityll sa-
froun & clene smale White salte and than boyle
it on a Balme. and so ete/for it openeth & clen-
sith Well the capytalle Reynes of the lyuer &
the Weyes ofte of the Bryne / and kepeth fro y
stone & grauelles namly yf the forsaide pesen
be soden in the forsaide Water Wyth persily
How a man sholde haue hym in his drynke
The lesse ye drynk at mete the better it is
euez so it be mesurably taken. for a man
sholde not at mete drynke moche lest it make
mete to swymme in his stomak: forthy men
shold drynk a lityll. so that the mete be Well
medeled & tempred toggyder / And then lete alo-
ge While bytWene or thou drynke ayen. and
than drynke a grete draught at ones ne dryn-
ke not to moche aftyr the firste morsell in no
maner of Wyse/ but drynke ofte a lityll & a li-
tyll of smalle clene Wyne best accordynge to
helthe & gouernynge of thy complexion and

nature . and for keth of body is clene and
smalle claret Wyne not to new ne to myghty
so it be Well and propozyonli tempred Wyth
the quantyte of clene Water / Moreover no mā
be so hardy to drynk fastyng cold Water / ne af
ter that he hath accompanied Wyth a Woman
ne after gret trauayle ne after exerceise tyll he
haue fyrst rested hym. ne by nyght namely yf
he haue do gloue tofore . for Whi longe slepe &
fast slepyng is cure thezto.

¶ What shall be don after mete :

After When thou hast ete thou sholdest sto
de or walke a lityll softly by & down tyl
toy mete goo downe to the botom of thy sto
mak. and then slepe a lityll yf thou be used thez
in both daye and nyght namly slepe fyrst on thy
syght side for that is kyndely for thy dygestiō
shall be better / for then lieth thy lyuer vnder thi
stomak / as fyre vnder a caudren : And after
thi fyrst slepe tuzne on thy lyste syde that thy
ryght side maye be rested of thy longe lyggyng
thezon / And Whan thou hast layen thewon a
good while and slept tuzne ayen on thi ryght

side and ther slepe all nyght forth / and loke y
thou lye not to streight ne to croked. Wyth thi
legges but in a meane bytwene streight & cro
ked. And in no wyse lie not bryght / for the
Wyll the superfluytes abyde Wythin the and
turne to Wyked & greuous euylles contrarpe
to helthe / Also to lye grouelyng on the wom
be is good / so that thy breth be not greued ther
Wyth & the heuyer / and the gretter thi mete be &
the more thou hast taken therof / euer the leger
sholde thi nyght slepe be: and euer y subtiler y
thi mete be & y lesse thou haue euer y lesse shold
thy slepe be. For slepe is full helpy to olde mē
for it maketh them moyst & therfor sayth galy
ē When he was olde he ete letuses Wyth spyces
for he wolde slepe the better / Morouer sleepe is
full helpy to the dygestyō of thi metes but not
anone after that thou hast eten / for thou myg
hst be strangled ¶ Also Wete thou that yf a
man before auyntiffed of his body, moche sle
pe then is not good for hym for it woll waste
his moystnes / and of one thing beWare that
to longe slepe or to shorte febleth a mānys bo
dy and breketh it / And after thou hast eten

take no letuazpes ne other hote thynges . for
they tournen thi mete to corrupcion / ne a none
after thou hast ete zene not ne ride not to fast
for then every stronge meuyngy thyngy turneth
thi mete to corrupcion / and also the vertue dy
gestys is norys bedy thuzgh rest. also after me
te & tofore mete as moche as thou mayst flee
Wrath sorow & pencyfulnesse . and right as to
fore mete exercyses be good / so after mete they
noye and rest is best / Mouuez auerows seyth
ryght as colde Water caste in a potte boylngy
letteth the boylngy for a tyme . so to drynke af
ter mete namely sone letteth the dygestyon &
maketh it to cease for a tyme / and therefore yt
is not good after mete to drynk moche tyll y
mete be defyed. but after mete to suffre thurst
som What is good : And yf thou Wolt easely
Boye thi stomak stonde aftur thi souper tyll
thou be Wery or Walke a thousand paces / and
Wete thou that glotezy and Wken thi mete defy
eth not Well What euer the case be / bathynge
ne bloode lettynge ne exercyse ben not good .
but rest slepe abstynence and diatryon pypion

Exercyse is not good; for therby sholde thikke
raße humoures be loose and; then therof the ly
mes sholden be nozysbed; and; that Were euyll
For Why in suche exercyse the kyndly herte is
not comforted; but more febled; & straunglyd;
for the raße humoures azn dyssolued; for rygh
te as Water quencketh fyre. so raße humo
res quencke the kynde helthe :

¶ of noyes of euyll gouernaūce

There ben many that oly not Bsen euyll
gouernaūce in metes & drynkes but al
so strongely mayntene it; & as they sey
en ben Well at ease & Bele despen. and they soo
zne leches & other Wyse men that Bsen goode
gouernaūce; for they byleue that they shold; be
excused of their ezour by her longe custume
For Whi custume is a full strentgh in ke
pyng of mānys body / And that sayd galpen
thus custume is better desped;. Wherfore thus
sayeth Auyraen euyll mete Bsed ys better the
good mete not Bsed. the contrare of all theyse
seyth Constantyne as yt semeth thus; glade
they not; that Bsen euyll mete though they be

not now hurte after they shall not so escape
Hereto men molven thus sey that custume ac-
cordeth wyth kynde or nay / yf it accorde yt shall
be holdē. and yf yt accordeth not & be not woted it
shall be caste away / but not sodenly but lytyll
& lytyll: For thi though it seme hem that haue
goodꝝ governaynte of custume . that they been
welle by reason of custume vertue strengthe
or age / Methelesse her vertues wosten preueeli
andꝝ so euezy day they ordeyne hem to lepre or
to sodenly deth : As they that longe time ben
keefe olde saltydꝝ or bestely fyshes or rawe fles
she / or they that slepe to lityl / or exerzisen to mo
che after mete. or oute of mesure colde or hote &
so of many othez, truly of suche it may be sayd
But yf they leue of : they shall not avertte the
stroke of deth.

For helth of body couere for colde thy hede
ete no rauke mete / take good hede hereto
Drynke holsom Wyne fede the on lyght brede
Wyth an appetyte . ryse from thy mete also
Wyth Wymmen flesskely . haue not ado
Vpon thy slepe . drynke not of the cuppe
Bladde towarde bed at morowe bothe tyme
And vse neuer late for to suppe
And yf it so be that leches do the fayle
Then take goode hede to vse thynges thre
Temporat dyete temporat trauayle
Not malyncolpouse for none aduersite
Meke in trouble gladd in pouerte
Ryche With lityll / content Wyth suffysaunce
Neuer grutchynge mery like thyne degre
Ves fysik lacke make this thy gouernaunce
To euery tale sone gyue thou no credence
Be not to hasty ne sodenly vengeable
To poure folke do no vpolence
Cuztopis of langage . of fedynge mesurable
On sondrye mete not gredy at the table
In / fedynge gentyll / prudente in dalysaunce
Clos of tonge . in Worde not deceyuable

To save the best sette alWaye thy plesaunce
Have in hate noWthes that ben doWble
Suffre at thy table no detraceyon
Have dyspyte of folke that ben troubelous
Of false raueners and; adulacyon
Wythin thy courte suffre no dyuyision
Wythin thy householde it shall cause increse
Of all Welfare prosperyte and; foyson
Wyth thy neyghbourkes lyue in reste & peace
Be clene cladde after thyne estate
Passe not thy bondes/kepe thy promyse blyue
Wyth thre folke be not at debate
Fyrste Wyth thy better beware for to stryue
Aynste thi felaw no quarell for to contryue
Wyth thy subget to stryue it were shame
Wherefore I counseyll pursue all thi lyue
To lyue in pease / and; gete the a goode name
Fyre at mowB / and; towarde bed; at eue
Ageyn mystes blake / and; eyer of pestylence
Be tyme at masse thou shalt the better cheue
Fyrste at thy risynge to doo god; reuerence
Vysite the poure Wyth entere dyligence
On all nedy haue compassyon

And god shall sende grace and influence
The to encrease and thy possessyon
Suffre no fursētis in thy hous at nyghte
Warre of revesouers . and of grette exesse
Of noddynge bedys / and of candell lyghte
Of slouth at mowd & slombryng Joylnesse
Whiche of all vyce is chiefe porteresse
Voyde and dronkelede lyers & lechours
Of all vnthyfty exile the mastres
That is to saye dyseylars and hasardours
After mete beWare make not to longeslepe
Hede fote and stomak preserue aye from colde
Be not pēsif : of thought take thou no kepe
After thy rente mayntene thy howsholde
Suffze in tyme . in thy ryghte be holde
Skeze none othes no man to begyle
In thought be lusty . sadde When thou art old
No Worldely Joye lasteth but a While
Drynke not at mowd byfoze thyn appetyte
Clere eyer & Walkyng makith goode digestiō
BytWene meles drynke not for no lytyl delite
But thurst or traueyll gyue the occasion
Ouer salte mete doth grette oppressyon

To feble stomak When they can not refreyne
Fro thynges contrary to their complexyon
Of greedy hādys the stomak hath gret payn
Thus in two thynges stōdyth all thi Welth
Of soull and of body / Who so lyste hem the
Moderate fode gyueth to man his helthe
And all surfetes doth from hym remede
And charyte to the soule is deW.
This receypte boughte is of no potycarpe
Of mayster antony ne of mayster hughe
To all indyfferent it is rycheest dyetarpe

Explicit medicina stomachi :



AN
ANNOTATED REPRINT
OF THE
FOREGOING TRACT.





THE Reasons for adding the following Reprint were two. In the first place it allowed the Original Text to be given exactly as issued by Caxton, with all its Merits and Defects ; where the lover of Black Letter might revel without fear of any explanatory intrusion. And then, the space gained by the use of Roman Letters in the following pages afforded an Opportunity of annexing such Notes as were thought advisable.

The Notes have been obtained by a careful collation of the best Manuscripts mentioned in Chap. II of "Remarks." These, in several instances where they supply omissions, are necessary for the Elucidation of the Text ; in others they give less important Additions and Variations ; and, in a few cases, the Latin version of Words or Passages which were deemed worthy of notice.

As the Folios of the Original Tract are not numbered, there would have been little use in numbering the leaves of this Reprint ; but, for the sake of comparison, it has been made to agree Page for Page. The Signatures, which will be found under the bottom lines of the first four leaves in each Section, may perhaps facilitate Reference.

The old Orthography has been adhered to, but the Punctuation has been amended throughout.

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n this trefyfe that is cleped Go-
uernayle of Helthe, ¹what is to
be fayd wyth cryftis helpe of fo-
me thynges that longen to bodi-
ly helthe, had and to be kept; or
to bodily helthe, loft and to be recouered: and
is departed in viij chapytres, that is to faye—
In the fyrfte chapytre, of the profytte of goode
Gouernayle of helth. In the ij chapitre, what
is firft on morow to be don. In the iij chapitre,
of bodily excerfyce, that is to faye, befynes &
his profyte. In the fourth chapytre, of fpyces
of excerfice. In the fyfthe chapytre, how a man
fholde haue hym in mete, in etyng his metes.
In the vj chapitre, how a man fhold haue hym
in drynkyng of his drynkes. In the vij chap-
ytre what fholde be don after mete. In the viij
chapytre ²of the noyfe of euyll gouernaunce.

IT nedyth hym that woll haue longe
lyff to knowe the crafte of holfome go-
uerneyle. And fo for to kepe contynuelly the
helthe of his body, for els he maye not com to

A j.

*Note—The MSS. quoted in this and the following pages are
described in the Introductory Remarks.*

1. *All the English MSS. read* Sumwhat is to be
fayd, &c., *and Sloane 1986 has it* aliquod breuiter
dicendum est.
2. Sl. 989—of noyus and euyll goūnale.

his naturell ende, but he shall dye or his kyn deli tyme come. And therefore thus sayeth Galien the connyng: He sayth holfom gouernaunce is meruelous, for it maketh a man to lyue tylle he be olde, and wythout fikenes in to the laste of his elde and age. Therfor the same Galien, after that he knewe the crafte of holfom gouernaunce, came neuer into no fikenes, ¹but feelde that was in to a fymeram, that is to saye a sharpe feuer; and that was for trauayll in vyfityng of his frendys ²aboute the comyn profyte. For thus he sayth, I take God to recorde, and his angels affygnd to kepe me, that who that wylfully and befily wyl ftudye in the treatyse of holfom gouernaūce, & woll kepe alhole the doctryne therof, he shall neuer³ dye but on and ⁴vpon kyndly deth, whiche ⁵deth is fwete and softe, wythout grete payn, as the same Galien witneffeth in the dyfference of feuerys. But vnderftonde that holfome gouernaunce may no man duely kepe that most nedyes be occupied, wyl hym or nyl hym, and may not when hym nedeth leue of; for thy

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1. Sl. 3215—but felde whanne into Effymeran.
 „ 1986—ñ (*nifl*) aliqū effemā.
 2. „ 989—or aboute, &c.
 3. „ „ —neu myfkare (miscarry?) nor dye, &c.
 4. „ 1986—ñ morte ñli.
 5. „ 989—which deth is so softe and so esy w^t out any gret peyne, that he shal vn ethis fele it.

it nedeth hym that he haue that nedeth hym to his lyf wythoute trauayle and pencyfull, and in alle thyngys that he be of fre condycyon. Ferthermore it is to wete that viij thynges at the leste be nedefull in holfome gouernayle; of whiche the fyrst is a dyscrete choys of thoo thynges that shall be eten or dronken. The seconde is wylfull bodyli exerfice tofore mete, and that tyl the fwetyng begynne, or namely tyll his wynde chaunge fro floughe to fwyftnes. The thirde is well profytable and wel nedeful that all that shall be etyn ¹be wele and smale chewed. The fourth is that thou e-te while thou hast talent to ete.² The v is that thou slepe on morow tyl thou wake be thyne owne wyl. For as Arystotle fayth, not only in metys and drynkys be we noryshed and fostred, but also in slepe. The vj is that thou take no mete and drynk in forow ne in care but in Joye as moche as thou may. ³The vij is that thou haue ne holde no colde in wynter ne in fomer after bloodletyng. This viij is that thou use saffron in thy mete, for it quyc-

A ij

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1. Sl. 989—be wele chewide or smal myfede or grounde smal in a mortir.
 2. Sl. 989—*Add* and also y^t y^u leue of etyn whil y^u hast talent to ete.
 3. Sl. 989.—The vii is y^u ne haue hete ī fom ne colde in wyntir, but it be aftir blode.

neth kyndely hete, & comforteth thy dygeftyon, & taryeth thyne elde or age,¹ & bryngeth in gladnes, and letteth thyne humors fro rotynge and driynge.

IT is in storyes of our elders, that on a tyme a myghty kyng brought to gyder thre of the best leches that myght be of Jnde of Mede & of Grece. And he commaunded hem that eche of theym sholde studeye to affygne the best medycyne, whiche yf a man wolde vse, sholde profyte hym to helpe of bodye, and hym sholde nede none other medycyn. Truly the leche of Grece affygned and sayd; that euery daye ²a man to take twys his mouthe full of hote Water, sholde make a man soo hole that hym sholde nede none other medycyn. And the leche of Mede assigned and sayd; that it sholde profyte moch euery daye fastynge to take³ gromel feyd. And I saye, sayd Arystotle, y^t he that slepeth so moche that he haue noo heuynes in his wombe of mete that he tok tofore, hym dare not drede of any grete fikenes, ne of the goute. Also who that eteth euery da-

1. Sl. 989—*Add* and makith y^e zongli.

2. „ 3215—a man early to take, &c.

3. „ 989—gromel fede or fenel fede.

ye erly vij dragmes, that is to faye xxj peny weyght, of fwete reifyns, he ¹ dare not drede of flewmy fikenefs; and his mynde fhall be amended, and his vnderftondyng fhall be clere; and who that vfeth it in tyme accordyng to his complexion may be fure and drede not of the Feuer quarteyn. Also who that eteth nottes and fygges with a fewe leues of Rewe, that daye fhall no venym hym noye. It was axed of Galien what medicyn were moofte profytable, and he anfuerd abftynence. And Conftantyne* feyth in his book that hight vya-tyk, that whofo woll kepe his continuell helthe, kepe² his ftomak, foo that when hym nedethe mete, leue it not ne take no more thereof than hym nedeth; and the fame vnderftond of drynke. Also in holfom gouernance fle wrath, grete thought, heuynes, angre, and fuche other; for all ³ghoftly accyidentes, that ys to faye fodeyn ⁴fallyng in to a mannys mynde, outaken Joye alonly, dryen, and that moyfteth; netheles fome hetyn as wrath, for⁵ thy wrath profy teth to flewmatyk men, and it harmeth cole-

A iij

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1. Sl. 989—thar not (*i. e.* need not.)
 2. „ „ —kepe wele his ftomake.
 3. „ 1986—oīa (omnia) accñcia aī (animi) deficcant.
 4. „ 3215 & 989—fodeyn fallyngis.
 5. „ „ —For thi (*i. e.* therefore.)

* A celebrated Phyfician of the 11th century.

ryk men. ¹Morouer it is to wete that in lente feason, that is to fay in veer, & in the begynnyng of fomer, children ben wele atte ease after the liknes of tempred qualitees: but other ages ben wele at ease in contraryous tymes, as olde men in fomer, and yonge men in wynter. Also in holfom gouernaūce kepe thys reule: ²yf thou wolt be hoole & foude, flee heuy charges, be not wroth, foupe not to late, and flee vndermele flepe; ³wake after mete, and eschew & spare stronge drynkes, and namely of wyne; hold not thy pyffe, ne constrayn the not to siege; kepe well these three thynges—gladnes in mynde, traueyll in mesure, and reule of mete & drynke; as moche as thou wold, ete boldly in wynter, & in veer skarsly; and in fomer mesure wel thy metes, and flee, nameli, frutes of auguste. Arystotle wrytyng to gret Alexandre sayd; syth man is a ⁴brityl body, me semeth I sholde wryte to the some profytable thyng of lechecraft. Yf thou wolte, he sayd, befily behold then sample of holfom gouernaunce, and lyue after thys precyous ordre of dyet, ye shall nede no leche, oute

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1. Sl. 989—*From "Morouer" to "wynter" is omitted.*
 2. „ 1986—*This is a translation of the first five lines of the "Regimen Sanitatis Salernitanum."*
 Si vis incolumem, si vis te reddere sanum,
 Curas tolle graves, irasci crede profanum,
 Parce mero, coenato parum, non fit tibi vanum.
 Surgere post epulas, somnum fuge meridianum,
 Non miſtum retine, nec comprime fortiter anum.
 3. „ 3215—Walke after mete.
 4. „ 1986—corruptibile.

take accyidentes of batayll¹ and fuche other.

¶ What is fyrst on morow to be done.

A Fter that a man hath wele and peafible fulfilled his flepe, loke he ryse & cloth hym self wyth goode clothe & ²fwete, yf he have them; then he oweth to walk a lytil, euenli to stretche oute his lymmes, & kembe his hed; for whi³ kembyng draweth out the vapours y^t comyn from the stomake to the hed in tyme of flepe. And therwyth loke that ye be besie to put oute the superfluytees of the body in siegyng, pyffying, kouhyng, and spyttyng; then loke he wesshe his handes & his face⁴ in somer wyth colde water, and in wynter wyth hoot water; then loke he praye and preyse his lorde after the doctryne of his lawe, and vyfite the pore in god; then, yf it lyke hym, he sholde studeye or rede, dyspute or talke, and wyse mēnys counceyl and seyēg befily here, and in mesure be mery, & flee vtterly wrath and sorow, in as moche as he maye, and vse hym selfe mesurable trauayl, as walkyng or ridyng, and in clene hihe places, fro myer and marrys; for this profyteth

A iiij

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1. Sl. 3215.—*Add* that is to saye strokes and fueche other.
 2. Sl. 1986.—odorifer9
 3. „ 989.—for whi strechyng of thi lymes strengtheth the bodi, & kemyng of thi hed draweth out, &c.
 4. Sl. 3215.—*Add* and his mouthe.

moche, for it breketh wynde in a manys body, and ftrenghyth & lyghteth his lymmes, and comforteth the heete of the ftomak, and ftrenghyth his ioyntes, and melteth euil humors.¹

¶ Of the body exerfice & of his profite.

WE owen to knowe by auctors of lechecraft, that thoo that fhall lyue fayr & wele in holfom gouernaunce, owen to haue euyn and tempered exerfice to fore mete ; for that yeueth to all the body tempered hete, euyn and not paffyng. Whiche fholde a manys exerfice be, ²a fycyfion discreuyth thus: Exerfice is a wylfull meuyng, by whiche a manys wynde is made grete, and ofte it nedeth that thys traueyll be wylful, and not ftreffyd by nede, but that he be all fre and worche after his oune wyll. And therefore labour of carpenters & plowmen, mafons, maryners, and fuche other, is none exercyfe of lechecraft, for it hath not properly wylfull meuyng. Marchauntes treuly, burgeys, cloyfterers, & fuche other ³walkynge wele and longe, but it ys not properly exercyfe of lechecraft but whan a man walketh freli

1. Sl. 989.—*Add* and puttith hē out at the poures.

2. „ 1986.—*Auicēna* describit.

3. „ 3215.—walken.

of his oune wyll, and so fwyftly tyl he begyn to feynt and his wynde chaunge, then anone he ſhold fitte and reſte, for yf he meuyd eny further hit ſholde be payn and feyntnes; and ſuche exercyſe is cleped tempred, for therby grouen many goodes to mānys body. Fyrſt, for therby is the kyndely hete ſtreng hyd & eched, and ſo ben other iiij vertues, that is to ſaye, vertu drawyng, vertue deſiyng, vertue wythholding, and vertue oute-puttyng. And ſo ben there v bodily wyttes, that is to ſaye, heryng, ſeeng, ſmellyng, taſtyng, and felyng. And ſo ben there iij myndely vertues, that is to ſaye, imagynatyf, dyſcretyfe, and memoratyfe. And though errour happed in all theſe worchynges of lechcraſte, ſo it were not to notable, and exercyſe were as ſholde be, ſholde neuer or ſelde mānys body nede other medycyne, for exercyſe ¹fulfylleth the defautes of all other. For thy be they mery that dreden bloodletyng and other doutefull medycyns, but by exercyſe they mowen be heled & ſauyd. Netheles ij thynges bey nedefull to euery well exercyſed,

1. Sl. 989.—fulfilyth al the defautes of lechcraſte.

that is to saye, that he be not too full ne too empty; to full, then wolde the humours lose, and so were gret drede of the lyuer or some feuer or sodeyne deth; for thy in suche a caas loke there be longe discrete abstinence, so that he be not too empty, for then sholde his body be feble oute of mesure, and at the last for febelnes it most nedys lose. Therfor who that is too empty, it nedeth that he labour not tyll he be more and better releued. Truly aucturs sayen that exercyse is one of the highest and noblest thyng that maye be done of to mānys body, and full nedefull it is in gouernayll of helth, and lengthyng of lyfe, forwhy exercyse fulfilleth the medycynes of bloodes and bathynges and suche other thynges, and therein is no drede nor bytternes ne exspences, but therein is pure recreacyon of body & of soule, soo it be don in cleane places. And then sholde men shew hem selfe to the cleane eyer, and delyte in seeng ferre & nere, water and lande, heuen and erthe, grene and falow; and in all thyse he sholde prayse and worship our Lord God. Fulgens dyscryueth

exercyse in a full fayr maner, thus seyeng: Ex-
 ercysfe is true kepyng of mānys lyf, and¹ pric-
 ke of kynde flepyng, and the fylthe of foule
 colour, and teendyng of slothes hete, and was-
 tyng of superfluytes, and ²faddyng of lym-
 mes, and fleeng of fikneffes, and dryuyng a-
 waye of vyces, medycyne of langores, wyn-
 nyng of tyme, and dette of youthe, and joye
 of elde or age, and helpe of helth, enmye of idel-
 nes, and dystroyng of³ all euyl. But emong
 all other thynges it is to wete that exercyse,
 mesured meferably, heteth a mānys bloode and
 dryeth it; and therefore mesurable fleumatyk
 men shold vse it. And reste coletth a man and
 moysteth hym, and that is goode for coleryk
 men. For thy he alone draweth hym selfe from
 exercyse that wolde fayn fayle joye and feli-
 cyte in thys lyf. Galyen sayth that grete pur-
 gacyons and vomytes sholde not be takē but
 felden and for grete nede; for why, whoo soo
 woll eche moneth ones or twyes gretly pur-
 ge hym self, he shall bryng his body to many
 euyl vses; for he shall engendre therin many

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1. Sl. 1986.—dormientis nature stimulus, sopiti calor,
 lima superfluum, consumpcio mem-
 brorum.
2. „ 989.—strengthyng of manys lymes.
3. „ „ —thoughts and al euyl.

noyous humors. For why eche daye exercyfe is ful nedefull to kepe a manys helth ; for who that eteth or drynketh moche maye not be hole but yf he woll fomwhat flepe and fwynke. Thenne theife thynges that be fayd it fheweth that mefured exercyfe hath many profytes, for it ftyreth the kyndly hete and openeth the poores, and lofith colde and thyck towgh humours, and whenne they ben lofed bereth hem oute at the poores, and maketh a mānys ioyntes fflypper & ¹lyghte, and it comforteth all the membres of a mānys body. Wherfor noiuous humors ben more holfomly purged and ²measured by exercyfe then by laxatyues or vomytes, for nother of them maye be wythout empeyremēt of kynde. And ryght as due kepyng of kyndely exercyfe is nedeful, soo other while ys reſte. For why reſt in as moche as it is contrary to exercyfe, ſome ys bodily ſome is ghoſtly, of whiche eche either ³yf it be meſured after that kynde wolde, it is heleful bothe to the body & foule, and yf it be not ſoo it is cōtrary. For whi yf reſt be to moche it gendreth

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1. Sl. 3215.—& lighte to meve.
 - „ 989.—ioyntes flip fouple.
 2. „ 3215.—purged bi meſured exerciſe.
 3. „ „ —yf it bee meſured as kynde wolle.

noryfheth and multyplyeth euyll humors and encreafeth moche corrupcyon. For why when water refteth to moche it ftynketh, foo iron & eche metall ruftyth when it reftyth.

¶ The Spyces of Exercyfe.

SPyces of exercyfe ben ther wel many, as ther be dyuerfe ftatys of perfones; fome be ftrong and fome be feble, fom ryche & fome pore, ¹fom prelates and at the large, and fome fubjettes & enclosed. And fomtyme weder is fayr & clere, and fomtyme not fo but derke & reyne: and therfor it nedeth to haue fpyces of exercyfe. Forwhi the befte fpyce & the fyrfte ys to walke tofore mete in hihe places & clene. Another fpyce is to ryde and y^t is for ryche men, but grete prelates moſte haue other maners of exercyfe. For whi in chambre fhall be a grete corde knytted in the ende & hanged up, and take that corde wyth bothe hādes and ftonde vpryght foo that thou touche not the erthe, and ftonde a good while, thēne runne as moche as thou mayſt heder and theder wyth that corde, and otherwhile ſkyppe. And

1. Sl. 1986.—aliqui prelati et honeſti viri, et aliq religioſi et incluſi.

yf this please the not, haue a stone of ¹xxx li. weyghte or therabout, and ²yf thou wolt haue helthe therin ofte bere that stone fro that on side of that house to that other side, or a longe whyle holde vp that stone or thou let it down, or bere it a bouthe thy necke or bytwene thy handes, and so of other maners tyl thou feynt; or thus hold a staffe in thy hand, and lete another take hit from the yf he maye wyth euyndraughte; or thus close a peny in thyn hand & lete another take it yf he may; or thus holde thy breth as longe as thou maist, and thenne puffed it oute as harde as thou maist do. And this maner of exercyse is full profytable to put oute noyos superfluytees; for why many superfluytees in slepe ben wythholden, therefore yf thou haue non other maner of exercyse holdyng of breth helpeth it moche.³ ¶ Yet ther ben other maners of exercyse for yongemen that ben lusty, as to renne to wrastle, to lepe, to caste the stone; and so of other playes. Also tempred fleshly companyng with⁴ a yōg broun woman is goode in wynter, and wyth

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1. Sl. 3215.—of xxx^{ti} pownde.
 2. „ 989.—and if thou wolt, haue a hole therein, and ofte bere, &c.
 3. „ 989.—*Add* Also to delue or to dygge in a gardyne, or to hold to the plough a forow or too, or to walke aftur y^e plough to take y^e eyre of the erth, is ful holfom for the bodi.
 4. *All the MSS.*—with wōmen is good and helpely in gouernynge of helthe to hem that may haue it, &c.

a yonge white woman ys goode in fomer ; is also goode & helpyng in gouernyng of helthe to body but not to foule, except to them that mowen haue it by Goddes lawes ; so ne-theles that ther be so moche tym bytwene, that he fele hymselfe eased and lyghtened in his body, and that he ete the better & slepe the better. But therwyth vnderfonde that as moche as helpyth tempred companyenge, so moche noyeth dyftempred cōpanyēg, and namely to moche, for it coletth him, wasteth him, & febleth him. ¹Forwhy mānys kinde is made of the beste bloode & beste defyed, that hastely maye torne into manys lymmes : and forwhi whenne a mā casteth oute that noble humors to moche, he is hugely dyscolored and his body moche febled, more then he lete ²foure fithes so moche bloode oute of his body ; also who that moche delecth or cōpanyeth fleshly wyth a woman, lyghtly kacheth y^e palsey with more euyll.

¶ How a man fholde haue hym in etyng.

WHen a man hath well exercysed him as it is feyd tofore, rest a while after,

1. Sl. 2460.—Sparma enim fit de sanguine bono & plene digestionis, quod est conuertibile in membrorum incrementum.

2. Sl. 1986. } forty tymes.
 „ 3215. }

and ¹then a lityl freshe whete brede wele baked and somdel foured; then drynk a draught of goode clere wyne or other goode fauery drynke; then rest a while after, and studie in som wyse meanes; then haue som solace & myrthes wyth thy frende and wyth other honest cōpany; then ayenst euyn take thy ²mete & supper moost fauorly, but yf thy costome be there ageyn. But a generalle rule of all fyfik & leches is that thyne houre of etyng be when thou art kyndly hungry: and tofore thyn hunger ete not, but yf it be a lityll messe of goode & clene warme mete to prouoke thyn appetyte wyth; & when thou hast appetyte let not, for ³as a fy-cy-fion seyth, the stomak oute of vse to suffre hunger fulfylleth the body of roten humors. And then woll a mānys body wexe full of noughty humors, by cause that the colere ys drawen to the mouth of the stomak, so that afterwarde when he wold ete he may not. Ferthermore it ys to wyte that ⁴no man sholde ete but he knew certaynly his stomak voyde of that thyng that he ete tofore, and that shall a

1. Sl. 989.—than ete a lityl, &c.

2. „ 3215 & 989.—take thi most faule.

„ 2460.—maiorē suā esta capiat.

3. „ 989.—for as Auycien.

4.—Tu nunquam comedas stomachum nisi noveris antè.

Purgatum, vacuumque cibo quem sumpseris antè.

Reg. San. Sal.

man knowe by defire that he hath to ete, and by plēte of fpyttyng comyng vp to his mouthe. Forwhi who that eteth wythoute defire, his mete fhall fynd the kyndly hete of his stomak colde ; and he that etyth wyth defire he fhall fynde the kyndely hete of stomake gyue vp a smell & fauoure like encense. But thise & fuche other fhould be vnderftōde of hem that haue mete ordeyned at her own wyll, and who y^t that not, ete when he maye haue it, for they ben not bounden to the lawes of this crafteli dyatore. As to the qualitees of thi metes, vnderftōde that thilke mete whiche that moſte gouerneth thyn helthe fhoulde not be paſſyng in any qualite : forwhi the metes that ben to hote brēnen the blood, as peper, garlek, oynyōs, creſſes, fauge, myntes, ¹perfile, & fuche other; and tho metes that ben to cold freſyn the blood, as letuſe, ²purfilā, gourdes, & fuche other. And yf thi metes ben to watry then they rote thi blood, as bē melons & cōcombres ; and yf thy metes ben to drye it throwith oute thyn vytayll vertues ; & yf thy metes bē to fatte they let thi dygeſtiō

B. j.

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1. Sl. 1986 & 2460 petrocilliū—3215 percelie—
989 perfele.
 2. Sl. 1986 & 2460 portulata—3215 purfelane—
989 purflane.

and yf thi metes ben to fwete, they ftoppē the and make the conftypat & coftyff; and thi metes ben bitter they vtterly noryfhen the not. And yf thy metes be to falte they brēnen, noyē, & breken thy ftomak; and if thy metes ben to foure they maken the fone olde. Forthy non of thife metes moche & contynuelly vfed is good to helthe of mannys body, but only that mete is goode that is tempored and ¹wantyth to mykilneffe, as ben thyfe good metes for helthe of mānys body & holfom, lambe of on yere, yonge kyddes, fouking calues, hēnys, capons, chekyns, pertryches, ploueres, fefaūtes, fmale byrdes of the feeld & of the woode, but not of the water; and, when the feafon comyth, yōge rabettes and pygges feet ben goode, & other extremytees, as groyē & eres, and fcaled fyfhe of clene rennyng water, rere eyren or eggis, alfo borage, ²langdebuff, whete bred well bake & well leuyned and fomdele³ faltyd, of that that is one daye olde or tweyn, and of other that ben not to moche paffeng in eny qualyte. And yf we dredē exceffe of any qualite amend

1. Sl. 989.—& wantyth the mochenefs. Than be theis gode met⁹ & holfū, lambe, &c.

Sl. 3215.—and wantethe no mychelnes.

„ 1986.—qui caret oī addittamento.

2. „ 989.—langdebef & violettes ar gode & holfū to make wortes of.

3. Sl. 989.—fomdele foured.

it by the contrary thereof; an ensample, yf thou be feke of ¹euyll & toughe metes vse therfore sharpe metes & shorte, ²as a lityll of harde chese, skraped metes & shorte; as a lityll quantyte, & also a pere or two or thre of the most best frute to thy complexion & nature. Sothly false metes, foure & bytter, may be amēded wyth swete appuls, ³swete metes bē amended wyth swete hony & good olde wyne, and so of all other; & yf thou wolte ete frute, ete hem ⁴fast, as cherise grapes & almondes, and after mete a few peres quynces & nottes, a few while they be grene; and walnottes ben best, but let the skyn be clene pyked away fro the mete. Also the complexion of a man shold be loked to as yf he be tempred, kepe hym soo wyth lyke metis and drynkys; and yf it be dystempered, by his contrare bryng it lityll & lytyl ayē to tempred; & for whi to fangweyn men dystempered gyue malincoliousse metes, and to malencolyouse men fanguyen metes, and to flewmatyk men coleryk metes, for euery euyl complexion may be broughte to temprure, but if necessaryes of

B ij

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1. Sl. 989 gluy—3215 glewy—1986 viscosis.
 2. „ „ —as peris & chese.
 3. „ 3215 foure metis—2460 acetosa.
 4. „ „ —ete them first.

lyuelode let it. And know when thou wolte, and note it for a fouerayye notabylite, who y^t etyth ofte mylke & fyſhe, ofte katchen therof a lepre or a white ſkabbe. ¹Alſo ofte to vſe wyne, as grete & hihe myghty or hihe coloured, and mylke to gyder, bryngeth a man to both lepre & ſkab. Here ²none ſuffyſyth of qualyte of metes. As to the quantyte vnderſtonde that thy mete ne thy drynke ſholde be no more but as thi kyndely helthe myght ouercom it, elles thy body ſhall waſte and thy vertues wexe feble. And for the quātyte of metes, drynkes, maye not certenly be ſhewed, loke how thou feylſt it hath don the moſt good, and ſuche quantyte vſe. Furdermore vnderſtonde that no man ſholde ete anone after his exercyſe, ne anon after he were bathed, but fyrſte reſt hym a while ſo that he hungre, and then when he woll ete, yf he be a ryche mā ſette tofore hym many metes, of which that one is better thā that other; for a ³fyſion ſeyth it ſhall better faue hym & better noryſhe hym, and ſkylly whi; for mete that is taken with delyte the ſtomak hugely

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1. Sl. 989.—Alſo who that uſith ofte mylk & wyne togeder, ofte tyme bryngith a mā in to ſkabe.
 2. Sl. 989.—here anone.
 3. „ „ —Auyſien.

coueteth, haftely kacheth, lōg holdeth, and wel defyeth; and that mete that is beſte defyed is moſte noryſhing for mānys body. Truly other mete that is not defyed is taken wyth ¹fulſomnes, and defyeth not well; for whi yf a man defyre more ²moton then a capon, the moton ſhall rather be eten, and ſo of all other metes. But there that is moche diſtaūce in qualyte of metys, we mowen not doo thus. And alſo bewar that it be none erraūt appetyte, as in wymmen that ben wyth childe, and though it otherwhile be, yet ſhall it not alwaye be denyed. Furthermore as Galyen ſayeth, that at one mele men ſholden not ete dyuerſe metes, & therefore at morow ete but bred alone, and at euyñ fleſh alone; for when two dyuerſe metes ben take at one mele, of hem comyn two euyles, one in eyther by it fylfe, another in hem bothe togyder in hemſelfe; for then one traueyleth to torne into grete & heuy humours, and that other into ſubtyl & lyghte in hem both. For if the ſubtyl mete goo before it is fyrſt defyed, & goyth fourth & draweth wyth hym the grete

B ij

1. Sl. 1986.—fastidio.

2. „ „ —pl9 appētet carnē motoniam.

mete vndefyed ; and yf the grete mete goo fyr-
fte tofore, then the subtyll mete ys not defyed,
and maye not for the grete goo forth ; and fo
it wexyth corupte. And which of thife ma-
ners euer it be, alwaye it is euyll, but more
euyll it is that the subtyll folowe the gret, for
the chaufyng & chaūgyng into kynde of rau-
nes may be holpen, but the chaūgyng into co-
rupcyon neuer or felden, and of wonder harde
is holpen. And therto accordeth Galyen,
¹a ficyfion, & other olde doctours : but netheles
perauenture a contraryous coftume longe v-
fed may doo awaye the corrupcon. Also wete
well that vertue of defyyng is ofte brokyn
when rawe mete is putte on halfe foden, for
the toon² rawnefs showueth out the other, and
fo the half fodyn is corupte. Moreouer that
no man ete fo moche that the ftomak be heuy-
ed therwyth, ne that his appetyte ceafe. But
who that vſith grete exercyfe & to moche and
felde, and therewyth eteth vnruely, & contynueth
it, he ſhall dye by fodeyn deth, or ſhall fele wyc-
ked³ fikenefs, ye though his mete were ryghte

1. Sl. 3215.—and Auycene.

2. *The word toon does not appear in any MS.*

3. Sl. 989.—aut malis eg^rtudib9

goode, for by cause his dygestion is corrupte. Therefore kepe well thi stomak from to moche mete and drynke ; ¹and it so myshap any tyme, anoon wyth water & oyle or such other, spue it out anon, and then slepe, and yf thou maye not slepe, walk softely vp and downe, and xxiiij houres ete not after, ne drynke not ; then ete a lytill with a draught of good cleyne wyne, so the wyne be not to gret ne of hihe colour. And on the thyrday haue some exercyse and be bathed ; then ete a lytyll ²after, and after slepe & thou may then vse this electuare ³dyatryon, as sayth a ⁴fycyfiõ. Two causes ben of fikenesses, that is, dyuers metes, and long fyttynge, and moche etyng of dyuers metes ; for of hem ben gendred dyuers humours, some goode and some euyll : long fyttynge, for then the mete that fyrste taken is defyed er the last begynne to defye ; and so y^t is defyed draweth wyth hym to the lyuer that is vndefyed, and to thise two ben cause of grete fikenesses. Also as old wyse men sayen, man sholde neuer ete his fylle at one mele in takyng dyuerse metes, for as

B iiij

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1. Sl. 989.—And yf it so mishappen at any time that y^u hast don surfet, anone wyth water, &c.
 2. Sl. 989.—ete a litel faule & aftir that slepe, &c.
 3. „ 3215.—Diatrion Papion.
 4. „ „ —Auciene.

Auycenne sayth, no thyng is worfe than to multiple metes and so to fyttē long therat. For thi he sayth that men in olde tyme were ¹fa-tyffyed at morow wyth bred alone, and at e-uyne wyth fleshe alone. And therwyth they sayden resonably the more mete sholde be towarde euyne, but the coftume were contrary; for Auycene seyth that hoole men sholde better ete at ayenfte nyght then on morow, for the kyndeli hete is closed wythin them and gadreth about the bowelles. Netheles flewmatyk men ete not to colde, for they neden but lytyll exercyse to meue her kindeli hete, whiche mowe ete by the morowe.

¶ But now the mooste vsage is here ageyn, and among many mē it is foude more holsome to ete by daye then by nyght, and perauenture that is skyll of coftume. And therfor thus sayth a wyfeman; short souper and light soper is felden greuous, gret sopers noyē as leches teche;² we rede it ofte opēli. Also as Auycene seyth; bytwene two etynges xi³ houres to be is profytable, and so ete thries in two days, as to daye twyes and to morow

1. Sl. 3215.—were apayed.

„ 989.—were payed.

2. „ 3215.—we seen it ofte.

3. „ „ —xvj houres.

but ones, and so to contynue forth; so that yf errour fall in twyes etyng,¹ and so agēyward; for that one most be amended by that other, fith it is harde to live without errour. Moreouer vnderstonde that men that have goode vnderstondyngs etyn for they wolde lyue, but they that goon by fleshlynes wolden lyue for to ete, and contrary to nature. And wyte thou well that to a coleryk mānys stomak when y^e vertue is stronge and gret hete, grete metes ben good, as beoff, porke, gret venyson, & grete ²bestly fyshes, roughe & gret bred,³ falte mete, fleshe half fodyn, & grete myghty coloured wyne; and yf the hete of the stomak be feble, and if he haue but littyl exercyse, the metes aforseyd wolde much noye hym; but to fuche a stomak gyue subtyl metes, as chekyns, & smale fyshes of stony rennyng water, rere egges, bred welle baken and well soured, smalle wyne, and of clene & oryēt coloure, not depe, & fuche other. But thise metes sholden be corrupte of ā hote stomak. And yf the vertue dygestyff⁴ be in y^e meane tyme of dyetyng, as capones, hennes,

1. Sl. 989 & 3215.—*Add* it may be amendid w^t ones etyng, and so agēyward, &c.

2. Sl. 3215.—fleshly fishes.

„ 989.—gret fysshys.

„ 1986.—piffes bestiales.

3. „ 989.—*Add* poudred byfe.

4. „ „ —be in mene, han yeue hym mene dyetyng.

pertryches, and ſuche other. Alſo in gouernaūce of helthe, fle all exceſſyuous metes, and namely ¹theſe, but if it be for a medycyne; fle alſo all frutes, and alſo herbes that ben not goode, as thiſe, namely, colewortes & ²letuys, for they makē malyncolyouſe blood. Galyē ſayth y^t my fader euer forbad me y^t I ſhould ete no new frutes & grene, yf I wolde be wythoute fekenes, for he hymſelfe did and was euer wythouten fikenefſes; and while he lyued, ſo did I, & was alſo wythouten fikenes; and when he was ded, I eete frutes, & caught the feueres; and after that I caughte connyng to kepe my filſe, I kepte me from frutes, & I had no nomore the feueres, but if it were a lytyll ſharpe feure called offymera. And all my frendes that kepten mydoctryne, kept hem from frutes and haddē her helth. Arnolde, a grete clerke, ſayth thus; ³In is lēte long vſag of ſtoppyng metes, as fyſhe & peſe potage; therfor it is profytable firſt to ete porren of peſes, for this is a water that wyſe men hath cōmended; and thus it is made; doo peſyn in fayr water all nyghte, & in the ſame⁴

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1. Sl. 3215.—namely cheſe.
 2. „ „ & 989. *Instead of letuys read beetes.*
 3. „ „ —In lente is longe vſage, &c.
 4. „ „ —in the ſame water lete hem haue a goode grete walme; thanne clenſe, &c.

water boyle them on morow a goode while, and thenne clenfe them and kepe the clenfyng, and whan mete tyme comyth, doo therto a lityll wyne, a lityll powder of fpyknarde, a lityll fafron, & clene fmale white falte, and than ¹boyle it on a walme, and fo ete, for it openeth & clenfith well the ²capytalle veynes of the lyuer, & the weyes ofte of the vryne, and kepeth fro y^e ftone & grauelles, namly yf the forfaid pefen be foden in the forfaid water wyth perfily.

¶ How a man fholde haue hym in his drynke.

T He leffe ye drynk at mete the better it is, euer fo it be mefurably taken, for a man fholde not at mete drynke moche left it make mete to fwymme in his ftomak : forthy men fhould drynk a lityll, fo that the mete be well medeled & tempred togyder, and then lete a lōge while bytwene or thou drynke ayen, and than drynke a grete draught at ones, ne drynke not to moche aftyr the firfte morfell in no maner of wyfe, ³but drynke ofte a lityll & a lityll of fmale clene wyne, beft accordyng to helthe & gouernynge of thy complexion and

1. Sl. 989.—boyle it a while.

2. „ „ —capellar. 2460. mūdificat venas capillares.

3. „ 989.—*Add* but ete firft a good faule or y^u drynk, & than drynke gode fresh ale of iij halpeny ale if y^u may gett it, & drynk no myzthi ale ate mete, ne drynk not aftir none, but if thurst caufe it, ne drynk not late a yeue, for it engēdreth moche flewme; Wyne acordyng beft to gode goūnaūce of helthe is gode rede claret wyne not to newe, &c.

nature; and for helthe of body is clene and smalle claret wyne, not to new ne to myghty; so it be well and proporcyonli tempred wyth the quantyte of clene water. Moreouer no mā be so hardy to drynk fastyng cold water, ne after that he hath accompanied wyth a woman, ne after gret trauayle, ne after exerfice, tyll he haue fyrst rested hym, ne by nyght namely yf he haue do ¹gloue tofore, forwhi longe slepe & fast slepyng is cure therto.

¶ What shall be don after mete.

A Fter whenthou hast ete, thou sholdest stōde or walke a lytyll softly vp & down tyl thy mete good_uowne to the botom of thy stomak, and then slepe a lityll, yf thou be vsed therto both daye and nyght, namly slepe fyrst on thy ryght side, for that is kyndely, for thy dygestiō shall be better, for then lieth thy lyuer vnder thi stomak, as fyre vnder a caudren. And after thi fyrst slepe, turne on thy lifte syde that thy ryght side maye be rested of thy longe lygyng theron, and whan thou hast layen theron a good while and slept, turne ayen on thi ryght

1. Sl. 3215 & 989.—glotenyē.

fide, and ther flepe all nyght forth. And loke y^t thou lye not to ftreight ne to ¹croked, wyth thi legges but in a meane bytwene ftreight & croked. And in no wyfe lie not ²vpryght, for thē woll the superfluytees abyde wythin the and turne to wycked & greuous euylles contrarye to helthe. Also to lye grouelyng on the wombe is goode, fo that thy breth be not greued therwyth & the heuyer; and the gretter thi mete be & the more thou haft taken thereof, euer the ³lēger fholde thi nyght flepe be, and euer y^e fubtiler y^t thi mete be & y^e leffe thou haue, euer y^e leffe fhold thy flepe be. For flepe if full helpy to olde mē, for it maketh them moyft, & therfor fayth Galyē, when he was olde he ete letufes wyth fpyfes for he wolde flepe the better. Morouer fleepe is full helpy to the dygeftyō of thi metes, but not anone after that thou haft eten, for thou myghtift be ftrangled ¶ Also wete thou that yf a man ⁴before auyntiffhed of his body, moche flepe then is not good for hym, for it woll wafte his moyftnes; and of one thing beware that to longe flepe or to fhorte febleth a mānys body and breketh it. And after thou haft eten

1. Sl. 3215.—clight.

2. „ 1986.—supra dorſū.

3. „ 1986.—profundior.

4. „ 3215.—be fore auyntefed.

„ 989.—be fore euentiffhed or waſtid of his bodi, moche flepe, &c.

take no letuaries ne other hote thynges, for they tournen thi mete to corrupcōn; ne anone after thou haft ete, rēne not ne ride not to fast, for then euery stronge meuyng thyng turneth thi mete to corrupcyon; and also the vertue dygestyf is noryshed thurgh rest; also after mete & tofore mete, as much as thou mayst, flee wrath, sorow, & pencyfulnesse. And right as tofore mete, exercyses be good, so after mete they noyē, and rest is best. Morouer Aueroys feyth, ryght as colde water caste in a potte boylyng, letteth the boyling for a tyme, so to drynke after mete, namely sone, letteth the dygestyon & maketh it to cease for a tyme; and therefore yt is not good after mete to drynk moche tyll y^e mete be defyed, but after mete to suffre thurst somwhat is good. And yf thou wolt easely voyde thi stomak, stonde aftur thi souper tyll thou be wery, or walke a thousand paces; and wete thou that ¹glotery, and when thy mete defyeth not well, what euer the caas be, bathynge, ne bloode lettynge, ne exercyse, ben not good, but rest, slepe, abstynence, and diatryon pypion.

1. Sl. 3215.—that in gloteny.

Exercyſe is not good, for therby ſholde thikke rawe humoures be looſe, and then therof the lymes ſholden be noryſhed, and that were euyll. Forwhy in ſuche exercyſe the kyndly hete is not comforted, but more febled & ſtraunglyd, for the rawe humours arn dyſſolued; for ryghte as water quencheth fyre, ſo rawe humores quenche the kynde helthe.

¶ Of noyes of euyll gouernaūce.

T Here ben many that ōly not vſen euyl gouernaūce in metes & drynkes, but alſo ſtrongely mayntene it, and as they ſeyen ben well at eaſe & wele deſyen, and they ſcorne leches and other wyſe men that vſen goode gournaūce; for they byleue that they ſhold be excuſed of their errour by her longe cuſtume. Forwhi cuſtume is a full ſtrength in keepyng of mānys body, and that ſayd Galyen thus, ¹cuſtume is better deſyed. Wherefore thus ſayeth Auyceen, euyll mete vſed ys better thē good mete not vſed. The contrare of all theſe ſeyth Conſtanyne, as yt ſemeth, thus; glade they not that vſen euyll mete, though they be

1. *All the MSS. have this addition, thus cuſtume is another kynde ſithe it hathe ſoo moche vertue, it ſemeth it muſt be kepte, for kynde joyeth & delyteth in thyng that is vſed, and therefore that that is takē of cuſtume is better deſiede.*

not now hurt, after they shall not so escape. Herto men mowen thus fey that custume accordeth wyth kynde or nay, yf it accorde yt shall be holdē, and yf yt acordeth not & benot roted it shall be caste away, but not sodenly, but lytyll & lytyl. Forthi though it seme hem that haue good gouernaylle of custume, that they been wele by reason of custume, vertue, strengthe, or age, nethelisse her vertues wasten preueli, and so euery day they ordeyne hem to lepre or to sodeyn deth. As they that long time vsen beefe olde saltyd, or bestely fyshes, or rawe fleshe; or they that slepe to lityl, or exercisen to moche after mete, or out of mesure colde or hote, & so of many other; truly of fuche it may be sayd, but yf they leue of, they shall not ¹asterte the stroke of deth.

1. Sl. 1986.—non evaderit.

For helth of body¹ couere for coldethy hede,
 Ete no rawe mete, take good hede thereto,
 Drynke holsom wyne, fede the on lyght brede,
 Wyth an appetyte ryse from thy mete also,
 Wyth ²wymmen flesshely haue not adoo;
 Vpon thy flepe drynke not of the cuppe,
 Gladde towarde bed at morowe bothe two,
 And vse neuer late for to suppe.
 And yf it so be that leches don the fayle,³
 Then take goode hede to vse thynges thre,
 Temporat dyete, temporat trauayle,
 Not malyncolyouse for none aduersite,
 Meke in trouble gladde in pouerte,
 Ryche with lityll, content wyth suffyfaunce,
 Neuer grutchyng, mery like thyne degre,
 Yef fyfik lacke make this thy gouernaūce,
 To euery tale sone gyue thou no credence,
 Be not to hasty ne sodenly vengeable,
 To poure folke do no vyolence,
 Curtoys of langage, of fedyng mesurable,
 On fondrye mete not gredy at the table,
 In fedyng gentyll, prudente in dalyaunce,
 Clos of tonge, in worde not deceyuable,

1. Lanfdowne, 699.—kepe fro colde.

2. Sl. 989.—w^t wemē aged haue thow nocht ado.
 Harl. 2251.—In thyn age with wymmen haue thou
 nat adoo.

3. Si tibi deficient medici, medici tibi fiant
 Hæc tria, mens læta, requies, moderata diæta.

To faye the best fette alwaye thy plefaūce,
Haue in hate mowthes that ben dowble,
Suffre at thy table no detraceyon,
Haue dyspyte of folke that ben troubelous,
Of false raueners and adulacyon.
Wythin thy courte suffre no dyuyfion,
Wythin thy householde it shall cause increse
Of all welfare prosperyte and foyfon.
Wyth thy neyghbourhes lyue in rest & peace,
Be clene cladde after thyne estate,
Passe not thy bondes, kepe thy promyse blyue.
Wyth thre folke be not at debate,
Fyrste wyth thy better beware for to stryue,
Ayenste thi felaw no quarell for to contryue,
Wyth thy subget to stryue it were shame,
Wherfore I counseyll pursue all thi lyue,
To lyue in pease, and gete the a goode name.
Fyre at morow, and towarde bed at eue,
Ageyn mystes blake, and eyer of pestylence,
Be tyme at ¹masse thou shalt the better cheue,
Firste at thy risynge to doo God reuerence,
Vyfite the poure wyth entere dyligence,
On all nedy haue compaffyon,

1. Sl. 989.—*The word masse has been erased and
praiers substituted.*

And God shall sende grace and influence,
The to encrease and thy possessyon,
Suffre no surfetis in thy hous at nyghte,
Warre of reresoupers, and of grete excesse,
Of noddying hedys, and of candell lyghte,
Of slouth at morow & flombryng idylnessse,
Whiche of all vyce is chefe porteresse.
Voyde and dronkelewe lyers & lechours
Of all vnthryfty exile the mastres,
That is to saye dyseplayers and hafardours
After mete beware make not to longe slepe,
Hede fote and stomak preserve aye from colde,
Be not pēfif, of thought take thou no kepe,
After thy rente mayntene thy howsholde,
Suffre in tyme, in thy ryghte be bolde,
Swere none othes no man to begyle.
In thought be lusty, sadde when thoou art old,
No worldely joye lasteth but a while.
Drynke not at morow byfore thyn appetyte,
Clere eyer & walkyng makith goode digestiō
Bytwene meles drynke not for no lytyl delite,
But thurste or traueyll gyue the occasion,
Ouer salte mete doth grete oppressyon,

To feble stomak when they can not refreyne
Fro thynges contrary to their complexyon,
Of gredy hādys the stomak hath gret payn.
Thus in two thynges stōdyth all thi welth
Of soul and of body, who so lyste hem shewe,
Moderate fode gyueth to man his helthe,
And all surfetes doth from hym remewe,
And charyte to the soule is dew.
This receyte bought is of no potycarye
Of mayster Antony ne of mayster Hughe,
To all indyfferent it is rycheft dyetarye.

Explicit medicina stomachi.



GLOSSARY.



1850

1850

1850



GLOSSARY.

Aduft	burned up.
Afforn	before.
Agrotye	to cloy—to surfeit.
Alhole	all whole.
Alonly	alone—only.
Asterte	to terrify—drive away.
Auyntiffhed	} wasted away.
Auyntefed	
Ayē	again.
Bit	bid.
But	often used in the sense of unless, or except.
Brēnen	burn.
Byfe	beef.
Capytalle	} capillary.
Cappellar	
Cheue	to succeed.
Chewide	chewed.
Clene	pure.
Cleped	called.
Clight	closed, fastened together.
Cōfarue	to conserve.
Crafte	art.
Defy	to digest—consume.
Defautes	defects.
Departed	divided.

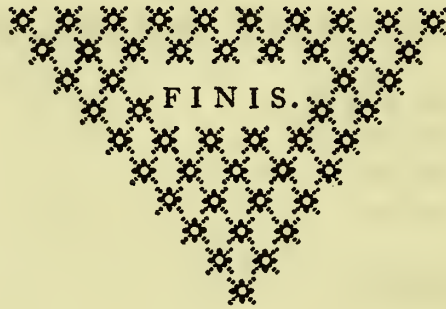
Diatryon	} Diatrion Piperion, το δια τριων πιπερων a Confection for the Stomach, made of long, white, and black Pepper.
Diatrion	
— papion	
— pypion	
Discreuyth	describeth.
Dresse	to go.
Dronkelewe	drunken.
Dyfyte	anger.
Effymeran	Ephemeran, a fever lasting only one day.
Eche	each.
Eched	eked.
Empeyremēt	injury—hurt.
Eres	ears.
Euentysshed	see Auyntiffhed.
Eyer	air.
Fesaūtes	Pheafants.
For why	} wherefore.
For whi	
For thy	} therefore.
For thi	
Foyfon	abundance.
Fylthe	} “fylthe of foule colour,” probably a misprint for flythe, <i>i. e.</i> flight.
Fymeram	
Ghostly	} mental—“ghostly accidents,” things hap- pening to the mind.
Gloterye	
Gloue	} gluttony.
Gouernayle	
Goūnale	} government—steerage.
Gromel	
Growell	the herb Gromwell, or Buglos (Boraginaceæ).
Grouen	gruel.
Groyē	grow.
Gyldene	groin.
	golden.
Hādys	hands.

Harde	scarcely.
Heder	hither.
Hem	them.
Henys	hen's.
Kembe	comb.
Kynde	nature.
Kyndeli	} natural.
Kyndly	
Langdebuff	} the herb Buglos, or Gromwell.
Langdebef	
Leches	} phyficians.
Lechys	
Leechis	
Lêger	longer.
Let	to hinder.
Lepre	leprofy.
Letuys	lettuce.
Li.	pro libræ.
Lygyng	lying.
Longen	belong.
Marchaütes	merchants.
Marrys	marshes.
Mean	} between two extremes.
Mene	
Medeled	mixed.
Mery	merry.
Mefurable	moderate.
Moneth	month.
Morwe	morrow.
Mowen	may.
Mychelnes	} superfluity.
Mykelnes	
Myfede	mixed.
Myfkare	mifcarry.
Myer	mire.
Myzti	mighty.

Nafe	{	nose — “nase-ronting,” or “routing,” or “rowtyn”—fnoring.
Neu		never.
None		noon.
Noyfe		injury.
Noyos	}	hurtful.
Noyous		
Offymera		<i>see</i> Effymeran.
Ōly not		not only.
Or		used in the sense of “ere,” or “before.”
Outetaken		except.
Owen		ought.
Oynyōs		onions.
Percile	}	parsley (Petrocillium).
Perfele		
Perfile		
Pde		perde—verily.
Plête		plenty.
Poletis		pullets.
Porren		porrage.
Preueli		privily.
Prick		to incite.
Purfelane	}	the herb Purflane—borage (Portulata).
Purfilā		
Quarteyn	{	“A fever Quarteyn doth infect a man every third day; that is to say, two days whole, and one sick.”
Raueners		plunderers.
Renne		to run.
Reersopers	}	A supper after the last meal when it was time to go to rest.
Rere sopers		
Routing		<i>see</i> nase-routing.
Saddyng		hardning, <i>i. e.</i> making compact.
Saule		fawl—drink—liquor.
Seelde	}	feldom.
Selde		

Seyēg	faying.
Sithes	times.
Skarfly	fparingly.
Skyll	reason.
Sleeng	flaying.
Sloughe	floth.
Somdel	} fomewhat.
Somedele	
Soude	found.
Spyce	kind—fort.
Starfete	death from want.
Statys	fates.
Syth	fince.
Talent	disposition.
Tarrage	appearance.
Tempaūce	temperance.
Tempre	} due mixture of opposite humours.
Temper	
Temprure	
Thi	<i>see</i> For thi.
Theder	thither.
Toon	the one.
Twyes	twice.
Unethis	scarcely.
Veer	fpring.
Venym	venom.
Verdur	tapestry.
Warre	beware.
Walme	a bubble in boiling liquids—a fimmer.
Whanne	when.
Whi	<i>see</i> For whi.
Wete	to wit.
Weder	weather.
Worche	work.
Wortes	vegetables.
Wylfully	of his own accord.

Yeue	evening.
Yeue	to give.
Yōg	young.
Zongli	youngly.



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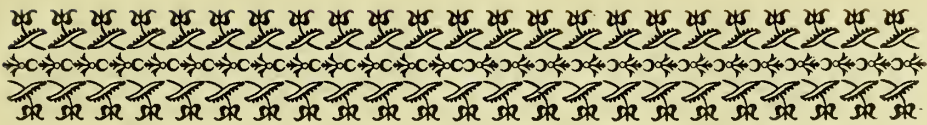
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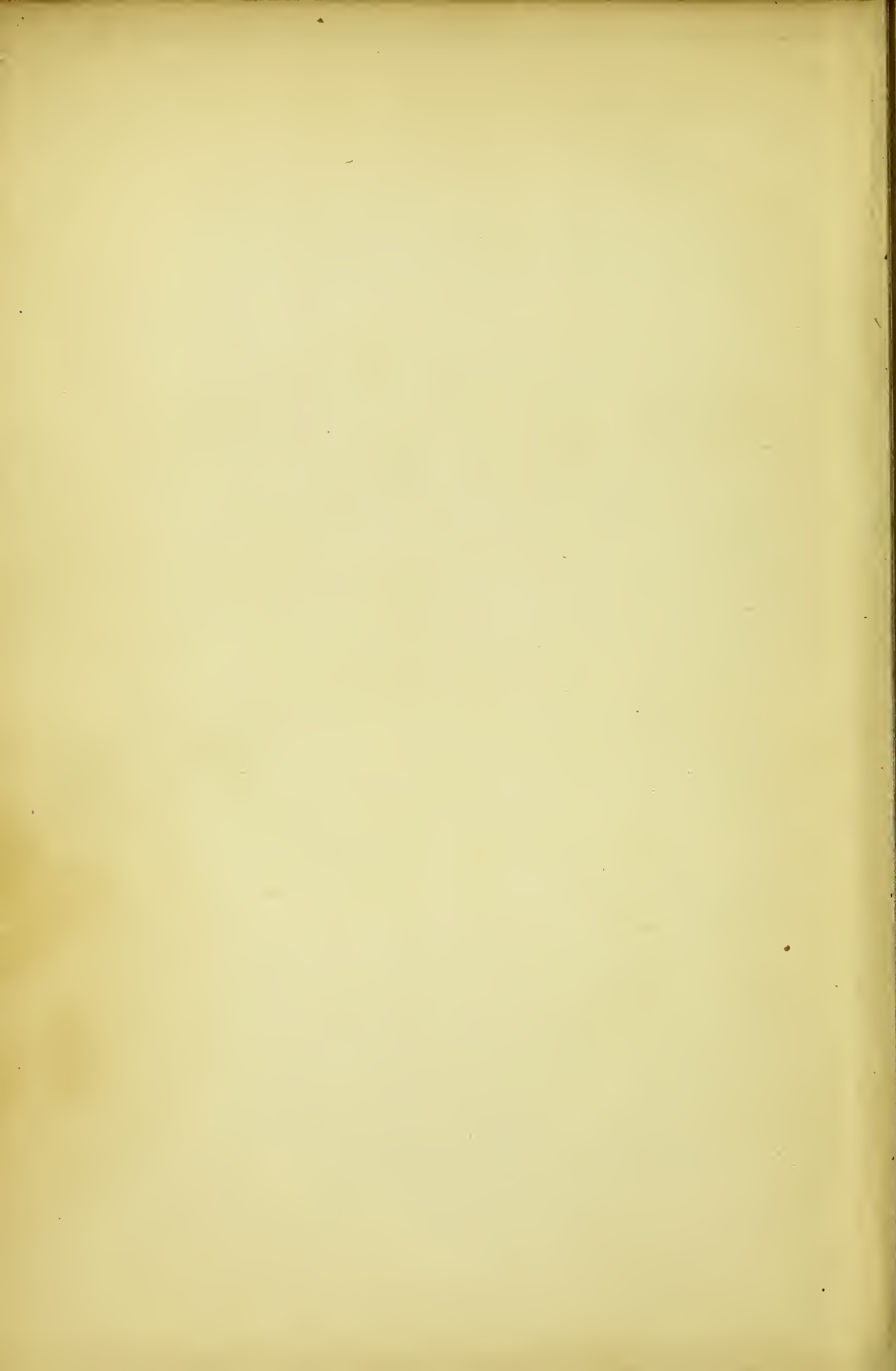
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